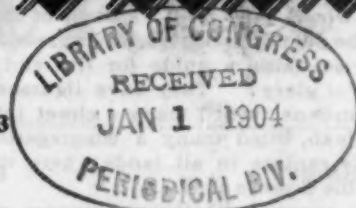


Zion's Herald

WEDNESDAY, DECEMBER 30, 1903



During my infancy that godly mother had dedicated me to the Lord as truly as Hannah ever dedicated her son Samuel. When my paternal grandfather, who was a lawyer, offered to bequeath his law library to me, my mother declined the tempting offer, and said to him: "I fully expect that my little boy will yet be a minister."

This was her constant aim and perpetual prayer, and God graciously answered her prayer of faith in His own good time and way. I cannot now name any time, day or place when I was converted. It was my faithful mother's steady and constant influence that led me gradually along, and I grew into a religious life under her potent training, and by the power of the Holy Spirit working through her agency. A few years ago I gratefully placed in that noble Lafayette Avenue Presbyterian Church of Brooklyn (of which I was the founder and pastor for thirty years) a beautiful memorial window to my beloved mother, representing Hannah and her child Samuel, and the fitting inscription: "As long as he liveth I have lent him to the Lord."

For several good reasons I did not make a public profession of my faith in Jesus Christ until I left school and entered the college at Princeton, New Jersey. The religious impressions that began at home continued and deepened until I united, at the age of seventeen, with the church of the Lord Jesus Christ. As an effectual instruction in righteousness, my faithful mother's letters to me when a school-boy were more than any sermons that I heard during all those years. I feel now that the happy fifty-six years that I have spent in the glorious ministry of the Gospel of Redemption is the direct outcome of that beloved mother's prayers, teaching, example, and holy influence.

— From "Recollections of a Long Life," by THEODORE LEDYARD CUYLER, D. D., LL. D.

THE MEMORY GUILD For Learning Best Hymns

BISHOP H. W. WARREN.

THIS is the last hymn for the year. Is not the promise fulfilled that these hymns would give us a "system of theology, the plan of salvation, an expression of a perfect faith, a guide for life, and a glimpse of glory?" They have lightened many burdens, turned many a closet into a Shechinah, lifted many a congregation into holy rapture in all lands where the light of the Cross is shed.

Let us never forget them. Suppose we give a day to each in order, and so open the first month of the year 1904 with these jubilant notes.

The author of this hymn felt that he was especially inspired of God to write it. It is worthy of His own giving. It goes into almost every church hymnal. Let us sing the last four lines as a prayer for all our thousands of fellow-learners.

The author was of English parentage—the date of birth and death unknown. He was head of the Cluny Abbey from 1122 to 1156.

The Glimpse of Glory

Jerusalem the Golden,
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice oppressed:
I know not, O I know not
What social joys are there;
What radiance of glory,
What light beyond compare.

They stand, those halls of Zion,
All jubilant with song,
And bright with many an angel,
And all the martyr throng;
The Prince is ever in them,
The daylight is serene;
The pastures of the blessed
Are decked in glorious sheen.

There is the throne of David;
And there, from care released,
The song of them that triumph,
The shout of them that feast;
And they, who, with their Leader,
Have conquered in the fight,
Forever and forever
Are clad in robes of white.

O sweet and blessed country,
The home of God's elect!
O sweet and blessed country
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest;
Who art, with God the Father,
And Spirit, ever blest.

—Bernard of Cluny.

Honoring the Pilgrims

THE Congregational Club of New York never fails to honor on all suitable occasions the memory of the Pilgrims. The last meeting of the Club, held Dec. 21 at the St. Denis Hotel, was devoted to Pilgrim music, including the grand hymns:

"O God, beneath Thy guiding hand,
Our exiled fathers crossed the sea,"

and "The breaking waves dashed high
On a stern and rock-bound coast"—

and to two stirring addresses having the forefathers for their theme. Rev. Howard Bridgman, of the *Congregationalist*, spoke wisely and wittily on "Some Pilgrim Investments," and Rev. Harry P. Dewey, D. D., pastor of the Church of the Pilgrims, of Brooklyn, analyzed, eulogized and criticized "The Pilgrim Pulpit." The exercises of the evening concluded with the singing of the "Star-Spangled Banner." Among the distinguished guests present was Dr. Mary Patrick, president of the

American College for Girls at Constantinople—a noble institution which is indirectly the fruit of the Pilgrim pulpit and Pilgrim spirit.

The annual sermon before the New England Society of New York was preached, Dec. 20, by Rev. Dr. Richards, pastor of the Brick Presbyterian Church, on the text: "They that say such things declare plainly that they seek a country." With eloquent force and fire the speaker dwelt on the fact that the Pilgrims were ever on the move toward better things, never contented with what they had, always on the march toward another country. Not one of them, even in the face of hardships and threatening death, ever turned back to England. We may agree with Dr. Richards in ascribing great honor to these sturdy, stanch folk who beneath God's guiding hand in exile crossed the stormy sea. We will have nothing to do with the cynic's jest who hints that the reason they did not go back to England was that they feared their necks would not be safe in that then precarious land. We are not sure, however, but that this incontestable onwardness of the Pilgrims proves a little too much, for how in the world will anybody be able to show but that, having once got to heaven, they are still trying to get out to a "better" place? The descendants of the Pilgrims have gotten out of New England into the newer England of the West; their descendants may yet overrun Hawaii and the Philippines; and no one knows where the virtuous vagrancy that is in the Pilgrim blood like a fermenting ambition will yet take it. Still, our conception of heaven is so large and beautiful that we think it will content even an onwarding Pilgrim.

So Say We

THERE are two men—and they are types—whom we most heartily dislike. The one is the man who has found, or thinks he has found, some new light, and he cannot rest, nor will he let others rest, until he has set the world and the church right on this matter. He has a mission to correct the standards. The other is the man who is always hunting for heresies. He scents at a long distance the man who differs from him, and thinks he has a mission to defend the theological purity of the church. Both are pestiferous creatures, likely to make trouble. We are not in much danger, if we simply go on preaching the Gospel and seeking to save men. The truth will always correct error, if we give it a fair chance, and we need be in no hurry to burn the heretics. — *Pittsburg Christian Advocate*.

The Plain Truth

IT would be interesting to know where Rev. Dr. Thomas Slicer finds authority in any commandment of the Bible for the "half-open Sunday," which he says he believes in for "a great cosmopolitan city" like New York. As we recall them, no one of the Ten Commandments goes on the half-and-half principle. In our opinion, it would be a foolish and dangerous thing to make any further concessions to the saloon interests of New York in the matter of Sunday opening, or in any other direction. The liquor trade in the Empire State enjoys more privileges and immunities now than are granted it in any other State of the Union east of the Mississippi, and if it knows its own interests it will conform cheerfully to present laws and existing conditions, and cease to demand further and new indulgences, such as Sunday opening in New York city. It is true that the metropolis is a cosmopolitan town, but it is still more distinctively the greatest of

American cities, and as such should set an example to the whole country in decent respect for the day of rest. — *Leslie's Weekly*.

The New York Tribune Farmer

The *Tribune Farmer* has no superior anywhere in this wide world as a publication for farmers and their families. It does not, to be sure, tell how to extract green cheese from the moon, but everything worth knowing about the theory or practice of farming is treated by men recognized as experts in their various lines. But *The Tribune Farmer* does more than supply such valuable information. It keeps the farmer in touch with all the latest improvements by text and pictures, and pays special attention to the work being done at agricultural colleges all over the country. Besides all this it has features to interest the women folk. The price is \$1 a year. For a free sample copy send a postal card to *The New York Tribune*, New York.

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Helplessness of China

CHINA occupies a position of pitiable helplessness in the midst of the fast-thickening complications of the Far Eastern question. Even the belated Chinese statesmen have seen the folly of an attempt on the part of China to fight Russia single-handed. But even the helplessness of China may become a relative helpfulness if her strength is employed as a make-weight on the side of Japan in a Russo-Japanese war. It is this idea that Wu Ting Fang, ex-minister to the United States, evidently had in mind in urging Minister Conger the other day to wait upon the Dowager Empress and to endeavor to impress upon her the "need of a strong army and of ministers acquainted with foreign affairs." Drilled by Japanese officers, Chinese battalions may yet accomplish much, as flankers for Japanese columns, in delaying the onward march of the Russians Korea-wards. But in order to such military development the adoption speedily of an enlightened political policy in China is a necessity. China has the momentum of the masses. Japan has the art and science of the trained cohorts. It remains to be seen whether statesmen of the progressive Wu Ting Fang type will yet gain the ascendancy in China in time to rally the Mongolian masses against their would-be Moscovite masters.

Italian-French Arbitration

THE recent exchange of visits between King Victor Emmanuel and President Loubet has borne fruit in a Franco-Italian treaty, the signing of which may have an important bearing on the relations of a number of European Powers. The treaty is brief, and its terms are almost identical with those of the Anglo-French treaty which grew out of the recent interchange of visits between King Edward and President Loubet. The main significance of the treaty lies in the recognition in formal manner of friendly relations between France and one of the members of the Triple Alliance. The new treaty is construed as guaranteeing the neutrality of Italy in case of a dispute between France and Germany. It is also

expected that the treaty will obviate differences in the event of an Italian occupation of Tripoli. It is even hoped that this movement for arbitration will finally include Great Britain, France and Italy in a pacific understanding having the same general lines as the treaties already made.

Report of Life Saving Service

THE number of disasters reported by the Life Saving Service for the year ending June 30 last was not so great as that of 1901 or of 1902, yet was considerably above the average. The percentage of lives lost to the number of lives involved, however, was about the same, showing that the efficiency of the service has been steadily maintained. In 1903, 24 lives out of 4,339 involved were lost, and in 1902 23 lives were lost out of 4,220; 346 documented vessels, carrying 3,682 persons, were lost last year, valued with their cargoes at \$3,848,215; and 57 vessels were total wrecks. To undocumented vessels 351 disasters occurred, involving 655 persons, of whom only 4 perished. These were sailboats, rowboats, and other small craft. The Life Saving Service assisted 573 imperiled vessels, and warned off, through signals made by its patrols, 218 vessels which were in danger of running ashore. The work of the service is carried on at 273 stations—196 on the Atlantic and Gulf coasts, 16 on the Pacific, 60 on the Lakes, and 1 at the falls of the Ohio at Louisville. The cost of the service was \$1,721,727.

New Liner "Baltic"

THE White Star Line has on four occasions since January, 1899, confirmed its reputation of turning out the biggest craft afloat. The latest vessel added to its fleet is the "Baltic," which has been successfully launched, and which is some 20 feet longer than the express steamer, "Kaiser Wilhelm II.," and over 3,000 bigger tonnage than her sister ship, the "Cedric." The "Baltic" has a length of 725 feet, a beam of 75 feet, a depth of 49 feet, and a displacement of 39,800 tons at load draught—more than double that of any battleship afloat. The gross tonnage will be nearly 24,000 tons. Twenty years ago there was only one steamer, except the "Great Eastern," that measured over 8,000 tons gross. The great Cunarders that are under construction will probably measure over 24,000 tons. The "Baltic" is constructed on the cellular, double-bottom principle, exceeding in the number of its water-tight compartments all official requirements. Compared with the German fliers, the "Baltic" will be a slow boat, but her working expenses will be about one-half those of the fastest fliers, while she can

carry nearly double the number of passengers, besides 28,000 tons of cargo. The steadiness of the huge vessel in a sea-way will be a great attraction to travelers. The total tonnage of the White Star Line now amounts to 350,000 tons. A few years ago it was considered folly to build a 700-foot boat. Now an 800-foot steamer is a possibility in the near future. While the length of vessels is increasing, the widths and depths, owing to difficulty in entering harbors, are being extended but slightly.

Americanization of Cotton-Weaving

LARGELY as the result of the recent visit of representatives of the Lancashire cotton spinners and manufacturers to the United States, changes are being made in the weaving-sheds of Lancashire which denote a decided advance in the economical administration of the plants. The American automatic loom is being thoroughly tested by some of the largest firms. In other places recent inventions for the automatic change of the shuttle have been utilized, and in some sheds the American system of cloth and web carriers and loom oilers and cleaners is being introduced, so that the weaver's duty is just to keep on weaving, from entering the shed to coming out. For relieving their weavers of these duties one Lancashire firm proposed a reduction in wages of about seven cents per loom a week—action which precipitated a strike. The operatives contend that they have a right to resist a reduction in wages, since the relief of the weavers—through the introduction of the new machinery—from the old duty of carrying their completed cloth pieces to the warehouse and cleaning and oiling the looms, means an intensifying of pressure on their energies, for they are now kept at the looms without surcease while the machinery is going. The development of textile mechanics promises to effect large economies of labor in the near future.

Joint-Naval Manœuvres

THE suggestion recently made by an American daily that advantage should be taken of the presence of considerable naval forces belonging to the United States and Great Britain in the Caribbean Sea to institute a series of international naval manœuvres in which the two forces should take part on opposite sides, has awakened interested discussion in England. The proposition from the point of view of friendly international relations has been received with favor, but it is thought that for England to constitute itself the putative enemy of the United States and operate against this country in waters adjacent to these coasts, would be unbecoming. The late Sir Anthony Hoskins once said that a British

commander-in-chief in the Mediterranean must needs think night and day of the strategy he would adopt and the tactics he would pursue in any war between England and a Mediterranean naval power, but that if he were a wise man he would not confide his thoughts even to his own pillow. It is argued that manœuvres between the fleets of two independent Powers must either be a friendly parade and picnic, from which nothing profitable can be learned for the purposes of war, or must reveal more of the strength or weakness of either party than the other, a possible enemy, should be allowed to know. The British press appears to agree in the conclusion that, if the time is ripe for combined manœuvres, it is ripe for a formal alliance rendering war a practical impossibility.

Distribution of Fish

ACCORDING to statistics compiled by the Forest, Fish and Game Commission of New York, the total number of fish of all kinds distributed from the State hatcheries during the year ending Sept. 30, 1903, was 140,982,805. Of this number 136,468,850 were food fish, and 4,463,955 were game fish. Among the game fish were 2,287,140 brook trout, 904,500 brown trout, 180,000 grayling trout, 877,675 lake trout, 210,100 rainbow trout, and 1,000 red-throat trout. The Commission also distributed 2,040 land-locked salmon, which were the last of an experimental lot, and 1,500 other game fish, which were saved from failing waters. The total distribution of fish for the year 1902 was 128,672,516, representing a net gain in distribution for the year just closed of 12,260,289 fish of all kinds.

Indigestible Immigration

AT the annual banquet of the New England Society, held in New York last week, Mr. Whitelaw Reid startled the New Englanders who were present by revealing the extent to which the American element in the population of the United States seems to be losing its relative importance. In the last three years the proportion of immigrants to the total population of the country has increased. During the same period the proportion of immigrants from the backward lands has increased in still greater degree, while the ratio of those from the lands with which our own ancestors were most closely connected has decreased. This tendency, however, may be but a temporary one. During the first decade after the close of the Civil War the annual immigration made up about 42 per cent. of the annual increase in population. For the next half-dozen years following the depression of 1873 the percentage fell to 16. In the four years from 1880 to 1883 inclusive it rose again rapidly to over 52 per cent. Then again it fell to less than 17 per cent. in 1898, the average for the fifteen years being about 33 per cent. Since 1898 a tendency to an increase in a relatively undesirable, "indigestible" kind of immigration has been noted, but for thirty years previous to 1898 only one-third of the increase in population was due to immigration. While the outlook as regards immigration need not make Americans at all despairing, it is certainly

ly true that the digestive agencies in the American State, among the most important of which are the public schools, should be put to work with redoubled vigor assimilating the variegated masses of imported nationality that are constantly being poured in upon these shores. These immigrants take readily enough to liberty—what they need is a re-education in the sanctity and obligation of law.

Retrial of Dreyfus

THE Commission on Revision, representing the Court of Cassation, has decided, after an examination of all the evidence submitted to the two courts-martial that have already passed upon the question of the guilt of ex-Captain Dreyfus, formerly of the French Army, to recommend a reconsideration of the case by the Court of Cassation. The court will assemble next month. The former captain, as a result of this new trial, expects to obtain a full vindication, followed by restoration to his rank in the army. There was absolute unanimity among the members of the commission in recommending a revision of the case. Doubt is expressed whether the Court of Cassation can definitely decide the question of the restoration of Dreyfus to the army, some authorities holding that the rehabilitation of the officer must be determined by a Council of War. The whole case is another illustration of the fact that no question is ever settled completely and satisfactorily until it is settled right.

Leaning Tower Sold

FRIENDS of art and lovers of the picturesque will be interested in the news that Bologna's most singular structure, the leaning Garisenda Tower, which was begun in 1110 by Filippo and Ottone Garisenda, and which was owned by the Marquis Malvezzi, has been purchased by Baron Raimondo Franchetti, who is well known as a composer. The price paid is said to have been \$10,000. The Garisenda Tower is only 163 feet high, but it is ten feet out of the perpendicular. Dante, in his "Inferno," compares the giant Anteus to this tower. There are two "leaning towers" of Bologna. The Torre Asinelli, erected in 1109, is 320 feet high, and also ten feet out of the perpendicular. It is believed that the obliquity of the Torre Asinelli was caused by the settling of the ground, while that of the Torre Garisenda was intentional. The sale of the latter tower has given rise to much dissatisfaction, and the Italian Government has been urged to interfere for the purpose of securing it for the nation.

British Pressure on Russia

THE anti Russian attitude of the British press in the present dispute with Japan is arousing great public animosity in Russia against Great Britain. There is good reason to believe that Russian diplomacy may somewhat abate its peremptory demands in view of the firm position assumed by England. The British Government, it is understood, has represented to the Czar that it deems Japan's demands just, and earnestly expects that

Russia will grant them. Great Britain's naval mobilization at the present time is an influential factor in the preservation of peace in the Far East. The British fleet in the East could, in case of necessity, be quickly re-enforced by part or possibly the whole of the Mediterranean fleet, which is now near the mouth of the Suez Canal, and whose duties would in that event be taken up by the Channel squadron, still leaving another squadron to protect the home ports. Great Britain never had so many ships in commission or men afloat as are ready for service today. England's military strength is not to be despised, either, and, in view of these advantages afloat and ashore possessed by the great empire over which the watchful King Edward presides, Russian statesmen may well give pause to their ambitious policies when a quiet expression of remonstrance from England is joined to the strident note of Japanese protest.

Pneumonia Considered Infectious

MANY physicians are coming to the conclusion that pneumonia is infectious, and orders have been given by health officers in New York and in other cities, insuring prompt reports of all cases of the disease. More lives are lost at this season of the year from pneumonia than from consumption. In Chicago the deaths from pneumonia were, in 1880, four, in 1880 thirteen, and in 1900 twenty, out of every 10,000. In one week this winter 289 deaths from pneumonia occurred in Manhattan, as compared with 159 deaths a year ago. Private cleanliness and public sanitation are two weapons recommended for the fighting of this dread disease. Cold street-cars and drafts contribute greatly to pneumonia, as does also defective ventilation in cars, offices, and houses. Unfortunately no pneumonia antitoxin has yet been discovered. Prevention, therefore, becomes in this instance of exceeding importance.

Race Representation in Massachusetts

THE statement sometimes made that if one would look for the "Yankee" he would be more apt to find him in the Mississippi Valley than in New England, appears to be confirmed by figures presented in a recently published report of the Massachusetts Bureau of Statistics of Labor, which discusses the representation of various nationalities in the productive and distributive industries of the State. The United States Census of 1890 showed that of the total population of Massachusetts, which amounted then to 2,805,346, the number of foreign-born citizens was 846,324, or 30.17 per cent., and those born of foreign parents numbered 1,625,572, or 57.95 per cent. According to the report referred to, 1,079,090 persons were employed in the industries and professions taken under survey. Of these 62.46 per cent. were of foreign birth or descent, and 37.54 were of native descent. This is assumed to establish the percentage for all the industries of the State. Of those classed as native only 19.73 in the hundred were of Massachusetts stock. Of those of foreign birth or immediate descent 28.70 per cent. were Irish, 7.54 French Canadians, 2.82 Eng-

ish Canadians, 2.65 Nova Scotians, 2.32 Scotch, and 2.68 Germans. Other nationalities are represented by less than two in a hundred. The industrial prosperity of the State has been secured and is now maintained by labor from nearly every country on the map. It is doubtful whether any other country or State in the world could absorb so many diverse nationalities and yet retain so much of old-time customs and ideas.

Revolt in South Korea

A TONG-HAK insurrection is reported to have broken out in South Korea. The Tong-Haks are a party of malcontents whose activity was the cause of the war between China and Japan. The Tong-Hak association represents both the Chinese and Japanese influences that are in favor of the independence of Korea. When the rebellion started in 1894 spread into various districts of Korea, the Korean Emperor La' Hi called upon the Chinese Government for aid, which was furnished by Li Hung Chang. Japan protested against this as a violation of treaties—a difference of view which ultimately precipitated the clash of the Japanese-Chinese war. The reports of the outbreak of the present Tong-Hak insurrection in Cho-La province cause general uneasiness.

Unrest in Santo Domingo

THE situation in Santo Domingo is again becoming critical. It is reported that a large body of insurgents, headed by General Jimenez, the ex-president, is marching on the city of Santo Domingo. The provisional government is making active preparations for defence of the capital. San Pedro de Macoris has declared in favor of the new insurgents. There is great depression in the business circles of the capital as a result of the constant disturbance of the financial situation. The financial state of the Government itself is very bad, owing to the fact that the duties were mortgaged in advance by the Government of President Wos y Gil. The conclusion of many careful observers of Santo Dominican affairs is that the continual upheavals in that country, entailing much annoyance and money loss on foreigners, will sooner or later make needful the adoption of strong coercive measures by the United States, or possibly the annexation of the troublesome little republic.

War Clouds in Far East

THE opinion entertained by some of the best informed diplomats in Peking is that war between Japan and Russia is inevitable. An ominous sign is the strict censorship which is now being enforced in Japan over news concerning the movements of troops or other warlike preparations. Foreign warships are collecting in the Far East. English newspapers express concern over the fact that United States marines have been ordered to Chemulpo, Korea, fearing that some unforeseen incident may precipitate a clash. The Japanese war party appears to be growing in strength, although it is not certain that the Japanese Government has adopted an imperative tone in pressing Russia for a speedy reply to its

last rather stiff note. The Chinese board of war has ordered the viceroys to furnish full information as to the number of foreign-trained troops available for active service. The Empress Dowager has appointed several untried officials as heads of army departments. An important joint meeting of the Japanese cabinet and privy council was held in Tokyo last Monday to consider ways and means in view of the serious situation. It is believed that unless Russia modifies her position Japan will immediately safeguard Korea, though such a step will not necessarily mean war with Russia. A packing company in South Omaha has received a "rush order" for 1,000,000 pounds of extra mess meat for the Russian Government, to be delivered at San Francisco, Jan. 26, when two Russian vessels will sail with miscellaneous supplies.

Facts Worth Noting

Professor Frederick Starr, of the University of Chicago, has been engaged by the managers of the St. Louis Fair to go to the Orient and bring back with him for the Fair a group of the peculiar aboriginal people of northern Japan known as the "hairy Ainos."

A vigorous and flourishing elm tree in the department of Ardeche, France, is said to have attained the patriarchal age of 795 years. According to official documents it was planted on the grave of a nobleman in the reign of King Philip II., about 1202.

The Lancashire cotton industry is in a bad way, and a mass meeting of millers is being held this week to consider the situation. W. Tattersall's annual review of the cotton trade declares that this has been the worst year in the last decade. Eighty-eight spinning concerns in Lancashire lost \$180,000 during the year, and the trade is compelled to adopt short time because American cotton is 45 per cent. above the price which prevailed at the same time in last December.

The first "turkey special" ever run out of St. Louis left that city last week for New York. The train consisted of nineteen cars, was loaded with 32,000 dressed turkeys (packed in boxes containing ten fowls each, weighing in all 500,000 pounds), and representing a total value of from \$90,000 to \$100,000, and ran in record time.

Professor Giovanni Livi, director of the state archives at Bologna, has found a parchment, dated 1323, on which are two pen sketches representing Dante crowned by Bologna. This discovery will prove of great interest to those who have long been searching for an authentic portrait of the poet.

The equipment of the entire Harriman railway system is to be "standardized." When the plan has been carried into effect, it will be possible to duplicate any piece of rolling stock at any shop of the system. The lines to be "standardized" are the Union Pacific, Southern Pacific, Oregon Shortline, Oregon Railway & Navigation Company, Illinois Central, and Chicago & Alton.

Some of the guns in the English forts have been given "coats of many colors" with a view to rendering them invisible. A patchwork of various hues, some of them brilliant tints, renders the guns extremely difficult of discovery at any distance, even on a clear day.

Consul General O. J. D. Hughes, of Coburg, Germany, who has been in the consular service since 1898, has resigned. He was appointed from Connecticut. Henry D. Saylor, of Bucks County, Pennsylvania,

who is now consul at Dawson in the Yukon territory, has been appointed to succeed Mr. Hughes.

Dr. G. Sims Woodhead, of Cambridge University, England, one of the leading authorities on consumption, and Dr. W. J. Arnold, another noted expert, have arrived in this country and will deliver lectures on tuberculosis before the medical faculty of the Phipps Institute for the Prevention and Cure of Tuberculosis, in Philadelphia. Dr. Arnold expressed commendation of the methods employed in New York city for checking the spread of the disease.

A Chicago Grand Jury last week delivered a scathing denunciation of irresponsible Unions that desecrate the dead. The Chicago livermen and funeral directors have agreed to open on the "open shop" principle, and have called on the chief of police to furnish ample protection for funerals.

George B. McClellan took the oath of office as mayor of New York last Thursday. The "cabinet" of the incoming executive is now about completed. The appointment that has caused the greatest amount of public interest has been that of police commissioner. The choice for that position of William McAdoo, ex-Assistant Secretary of the Navy—whose declared motto is "Enforce the law!"—is considered a direct affront to the gambling elements.

A head-on collision between two trains on the Pere Marquette Railroad occurred near East Paris, Michigan, last Saturday evening. Twenty-two persons were killed and twenty-nine injured. The accident is attributed to the putting out of a red danger signal by a high wind. The colliding trains were two of the finest on the system, and were reduced to a pile of broken and twisted timber and metal, five cars and two locomotives being jammed into a space ordinarily occupied by three coaches.

Colon was thrown into a state of joyful excitement last week, following the reception of the news, conveyed by the British Consul at Panama to the Junta, that the British Government has recognized the Republic of Panama. The foreign population of Colon is largely composed of natives of Great Britain, and the Britishers joined the people of Panama in their jubilation. Governor Porfiriio Melendez, accompanied by a band and a military escort and joined by a large crowd of residents, paid a visit to the British Consulate, where the band played old English airs and the people cheered enthusiastically. A torchlight procession was afterwards formed, the crowd marching through the streets singing, "God save the King!"

The destruction of lumber in the United States goes on apace, and may well furnish food for reflection for legislators and students of economics. The mills in the Duluth region of Michigan alone this year have cut 885,000,000 feet of pine lumber. Of the cut of the year some 500,000,000 feet was shipped to the East by water. About 100,000,000 feet cut by interior mills also goes East yearly through Duluth. The value of the white pine cut out of the Duluth district this last year is estimated at about \$17,500,000.

Lord Rothschild presided at the conference held in London on Christmas day—a fitting occasion for such a meeting—the purpose of which was to consider the latest reports from Russia predicting a renewal of the anti Jewish outrages at Kishineff on the Russian Christmas Day. It was decided to wait on Lord Lansdowne, the foreign secretary, and urge upon him the necessity of joint action by the Governments of Great Britain and the United States for the purpose of averting the further persecution of Jews in Russia.

"WHAT OF THE MORNING?"

TO the watchman on the walls one question may always be addressed: "What of the morning?" He is set there to watch, and the men of the city have a right to ask his report. The close of a year is the time for such a question to the watchman who has been looking anxiously for the dawn of the new day of the kingdom of God. That is a larger matter than any or all churches; it is the reign of the sovereign God in the heart and practical life of humanity. It is all-inclusive, comprehending social state, political organization, commerce, education, and all the higher life of love and yearning. It does not come as a result of observation or much striving alone; its advent may be observed, however, and he who is wise to discern the spiritual meaning of events and the spiritual content of life, can discover the sure signs of its coming.

The closing year has registered no revolutionary advance or catastrophe in the progress of the kingdom. There have been marked steps forward and important reactions; but they have not been of the dramatic or revolutionary order. The Christian missionary movement has gone forward in Japan; China has been practically restored to its status preceding the Boxer outbreak, although the reactionary policy of the Empress Dowager, who, like the Sultan, is "unspeakable," may be felt at any moment. India, as President Charles Cuthbert Hall reports from the most successful of the Haskell Lectureships thus far carried out, is witnessing a steady gain on the part of Christianity, although there is no visible breaking down of Hinduism. Africa has displayed no unusually significant movements this year.

In England the ritualistic controversy has been somewhat overshadowed by the passive resistance on the part of Nonconformists to the Education Act. We may expect the growth of High Church principles at a time when monarchical ideas are so much dominant as they are in England today. The Tory supremacy and the ecclesiastical assertion go hand in hand. Against the Education Act the leaders of all the religious bodies outside the Establishment are arrayed. The spectacle of passive resisters suffering the sale of their goods is wholesome in its appeal to that sense of justice which is deep and native in English character.

The momentous event in the great Roman Catholic Church has been the death of Pope Leo XIII. and the election in his place of Cardinal Sarto of Venice as Pius X. The late Pope was a noble Christian in the spirit and devotion of his private life. As the representative of the Roman hierarchy he was a thorough partisan, keeping up the silly fiction of being the Vatican "prisoner" and contending for all the traditional rights of his see. His successor maintains the same policy. The first encyclical shows him to be a champion of the pastoral function of the priests. His policy is not yet fully determined, however. The predicted recognition of the United States by the creation of at least another cardinal from America has not come to pass. There is slight probability of any increased recog-

nition of the so-called "Americanized" Roman Catholic party at the Vatican.

In the United States the Roman Catholic continues to be the leading religious body in point of reported membership, with the Methodist bodies second in order. The year has registered a high-tide of immigration, which is from Roman Catholic countries, and therefore contributes directly without effort to the growth of that church. The activity of the Paulist Fathers and the new sanction given to the Catholic University in Washington show an increased desire on the part of the Romanists to meet the demand for culture on the part of American Catholics. We have grown quite familiar this year with public utterances from Roman Catholic leaders, like Archbishop Quigley, asserting that Roman Catholics will ultimately "claim the new world." Inasmuch as they are now the leading religious order in point of membership, this must mean political control and mastery of the public schools. Certainly it is well to have the purpose clearly announced in order that Protestants may know what to anticipate. We have no fear of the result, however.

Concerning church union the year has seen genuine advance. This is not specially evident as regards formal union under definite officers or constitutions; it is true concerning the recognition of the common purpose and spirit of all Christian bodies. The Methodists, North and South, meet on the common liturgical ground of their hymns and prepare a book together; the articles for a formal union of Congregationalists, United Brethren, and Methodist Protestants are now being considered, on the whole favorably, by these bodies. Whatever the result may be, the consideration of the matter at all is an index of the yearning for unity on the part of Christians. We believe that real union in spirit among all followers of Jesus Christ never was nearer than at this moment. Even those who contend most stoutly for the privileges of orders and institutions recognize the fact of the spiritual oneness of the Christian people.

Although there is no sign of the renewed assertion of the claim of the church upon the great number of workingmen, this does not indicate a lack of real religious life among the American people. We never were more quick to respond to the appeal of true religion. The very vagaries in which the religious sentiment has been manifesting itself is indisputable witness to its presence and power. Dowle and Sandford, with all their lesser imitators, gain their following because there is even now, in an age commonly called materialistic and commercial, a spiritual yearning which demands satisfaction. On its ethical side this is especially apparent. The quickness and positiveness with which the popular conscience has risen to condemn malfeasance in public office is not merely a sign of increase in the sense of civic responsibility; it is the direct result of a clearer popular appreciation of the sanctions of religion. In spite of the sorry spectacle of municipal shames, such as the Ames matter in Minneapolis and the loss of New York to iniquitous Tammany, the popular sense of righteousness and the imperative demand for it are stronger than ever.

The year has seen the celebration of centennial anniversaries which are significant from the religious standpoint. Emerson was born a century ago; John Wesley and Jonathan Edwards, two hundred years ago. Three men more varied in type could hardly be found. The study of each has been to many a revelation of common qualities of spirit. The mighty power of Wesley has been brought out more clearly than ever. The gentler side of the saintliness of Edwards has been revealed. Emerson's contribution to American thinking has been more fully apprehended.

In the realm of Christian scholarship there has been a quickened interest in questions of Old Testament criticism because of Professor Friedrich Delitzsch's lectures before the German Emperor and his court on Assyrian archaeological discoveries. This called forth a paper from the versatile Emperor. The lectures have been translated under the title, "Babel and Bible." The controversial literature evoked has shown that Professor Delitzsch applied too rashly the data of one field to the facts of another. It has aided, also, in settling the question that there is a legitimate place for criticism in the treatment of the Christian Scriptures; that historical accuracy and religious value or authority do not stand and fall together; that the historical-critical method, rightly used, will give us a better view of the Bible. In the New Testament field more "Sayings" of Jesus have been discovered in Egypt; they add nothing essential, however, to our knowledge of the Master's teaching.

A movement which is not yet clearly enough defined to warrant judgment, but which we hope may justify the high purpose of its founders, is the "Religious Education Association." It is now fully equipped with officers, and is to hold its second convention within a few weeks. It does not purpose to conflict with any other agency, but to co-operate with all for the promotion of religious education. It is a necessary movement from which we expect great good.

The advocates of State prohibition as a form of temperance legislation have seen to their sorrow changes to forms of local option and license inaugurated in Vermont and New Hampshire. It is not easy to obtain an adequate report of the result, but the most impartial testimony from those who are solicitous for the highest welfare of communities bears witness to an increase in drunkenness and crime in Vermont as a result of the change in the law.

The religious world has lost by death several of its great leaders: Bishops Foster and Hurst; Cardinal Vaughan and the Archbishop of Canterbury; Dean Farrar; Chaplain Milburn, Rabbi Gotthell and William E. Dodge; Alice Gordon Gulick and Emma Booth-Tucker—all these have passed on. Among the distinguished statesmen who have died we note Sagasta and Lord Salisbury.

There are certain stupendous problems before us which demand, for their solution, the religious sanction. The Mormon is not only a political menace; he is a social and religious threat. Loyalty to an official or an institution cannot be al-

lowed to take precedence over loyalty to the State. The Mormon must cease to make his defiance full in the face of the American people. The race question in the South never can be solved until it is settled on the basis of the spiritual brotherhood of man as taught by Jesus Christ. The awful story of the Wilmington, Danville and Evansville mobs and lynchings show us to what limits of frenzy human hatred will go. The passions of men must be put under the leash of the teachings of Jesus Christ. The economic question of child labor is also essentially religious. When the law of love rules in the hearts of men no parent will suffer his child to labor under conditions that injure him; no employer will tolerate such conditions.

The religious mood with which to close the year is one of confident yet humble optimism. We must be humble, for the problems before the Christian people never were seen more clearly than they appear now. We are not equal to this conflict alone. "Except the Lord build the house, they labor in vain that build it; except the Lord keeps the city, the watchman waketh but in vain." This is God's world; we are His children. Therefore our optimism is confident. The year has not ushered in the kingdom; but it has registered a step in advance. "What of the morning?" The morning begins to dawn."

A Distinguished Californian

AS the church throughout the entire connection is now turning its eyes expectantly to the Pacific Coast because the General Conference is soon to assemble at Los Angeles, we are happy to present herewith to our readers one of the most distinguished and effective representatives of the Methodism of that State—Rev. Dr. George F. Bovard, president of the University of Southern California. Dr. Bovard was born in Indiana in 1856. He attended De Pauw University, graduated from the University of Southern California in 1884, and entered the Southern California Conference. With the exception of a half-dozen years in the pastorate, his work has been administering the affairs of districts and missions. He was presiding elder of Pasadena District, then for eight years superintendent of Arizona Mission. From that he entered the presiding eldership of Los Angeles District, and completed the six years' term at the last Conference. During the six years on that district the number of churches built, the increase in salaries and in contributions to benevolences, and the general prosperity of the churches, were phenomenal. Some idea of the marvelous growth of the work under his administration is received from the following paragraphs contained in the last report made to his Annual Conference:

"In conclusion permit me to say that I am deeply conscious of my own imperfections and limitations. I am, therefore, exceedingly grateful to Almighty God for His abundant grace, so freely bestowed upon the churches during my administration of six years. In 1897 there were 36 charges within the bounds of the present Los Angeles District. I now leave it with 52 charges. The church membership and number of Sunday-school scholars have increased about 50 per cent.

"Our contributions to the missionary cause have each year been far in excess of the apportionment. Last year it reached the high-water mark and placed our Conference at the head of all Conferences in its per capita contributions to missions. The twentieth-century offering of

the Los Angeles District was more than \$240,000. Fourteen churches and seventeen parsonages have been built at an aggregate cost of more than \$300,000."

For a number of years Dr. Bovard was president of the board of trustees of the University of Southern California and in that capacity was acting president of the University. He is now the president. He led the delegation of his Conference in the General Conference of 1900. He is the representative of the Fourteenth General Conference District on the Book Committee. He conducted the campaign that secured the General Conference for Los Angeles, and is chairman of the local committee on entertainment and arrangements. He was elected at the head of his delegation to the General Conference of 1904. It is a noteworthy fact—we think without parallel in the denomination—that there are four other brothers in the ministry of the Methodist Episcopal Church—Rev. F. D., the successful editor of the *California Christian*



REV. GEORGE F. BOVARD, D. D.

Advocate; Rev. M. Y., of the New York East Conference, pastor at Port Chester, N. Y.; Rev. C. L., pastor of Mt. View Church, Butte, Mont.; and Rev. W. S., pastor of Congress St. Church, Portland, Me., who has just accepted the deanship of the Theological School of Grant University.

Threatened Bankruptcy

THE *New Voice*, in its issue of Dec. 24, devotes its cover to a frank statement of its financial distress and utters a Macedonian cry to its prohibitory constituency for help. The paper has been running behindhand disastrously. Mr. Woolley says:

"More than \$25,000 are due from subscribers who have forgotten to pay their just dues to us. This burden is too heavy for us to carry. I am legally liable as endorser upon the greater part of this indebtedness and hold myself morally responsible for it all, at a hundred cents on the dollar. I expected the renewals in the month of December to carry us over the crisis, but so far the receipts are disappointing. The situation is that I am facing extinction for the *New Voice* and financial ruin for myself personally."

Mr. Woolley appeals to his friends for help, and the National Executive Commit-

tee support and accentuate the appeal. We deeply sympathize with Mr. Woolley in his sore distress, but we are compelled to differ with him in his diagnosis of the situation. In the tremendous changes taking place in periodical literature there is no longer a normal support for a publication devoted to one reform, still less for a paper devoted to a single phase of a reform.

Conversational Style in Public Speaking

THE theory of some men and women who talk in public is that one must state his case "good and strong" in order that it may be accepted. A fair, moderate, candid putting of facts or arguments will not, they fancy, catch the public ear or move the public heart. Hence comes the necessity of skyrocketing eloquence and thunderous platform and pulpit rhetoric. There is some basis for this theory. There are people—we have not the data whereby to estimate the number—who estimate the value, weight and scope of a public utterance by the noise it makes. If it is insistently spoken, pompously pushed, and loudly uttered, they conclude that it is an oracular and authoritative deliverance, and that it must "go." This estimate, however, does not fully represent the public mind. We judge that today there are more people in secular audiences and in Sunday congregations than there ever were in the past who sit in candid and well-poised judgment on the utterances which reach their ears. Noise, undue emphasis, gestures, dramatic display, solemn tones, partisan disputatiousness—these weigh with them less than they used to do with our forbears. The manner of the best public speakers has radically changed within the past quarter or half of a century. The appeal to the inhabitants of "Buncombe County"

is not so effective as it once was. The taking manner of our most effective platform speakers and our most forceful pulpit preachers is very far removed from the fashion in vogue fifty years ago, when arms were flung about after the style of a windmill, and when vociferous and demonstrative mannerisms made people gape and stare as they viewed the speaker as one of the wonders of the oratorical world.

The easy, off-hand, self-contained and conversational style of speaking is that which wins the public ear today. Wendell Phillips was the supreme type of that manner in his time. With a grace, an ease, a self-poise, and a straightforward directness which dealt immediately with each man before him, he delivered his message—no word misplaced, no sentence out of gear, no display of rhetorical fireworks, no evident self-consciousness of oratorical or dramatic ability. Of course no man today is wise who attempts to imitate the style or mannerism of Wendell Phillips. He was *sui generis*. But on a lower plane, and in a moderate degree, every public speaker may help himself by studying the example of such an orator. Gough's inimitable histrionic genius, which

would have made him a marvel on the stage as a comedian, lifted him beyond the region of imitation. Still, in the case of Mr. Phillips we may find qualities which are within the reach of the spirit of emulation at least. Watch the manner of a business man, filled with his subject, as he gathers about him a dozen of his associates and endeavors to convey to them his convictions. See his gestures, note his animated tones, study his manner—and from these learn some of the arts of that sort of public speaking which, more than any other, wins attention, commands assent, and secures co-operation today.

A Wreck and Its Heroes

THE awful wreck which occurred, Dec. 23, on the Baltimore & Ohio Railroad, when a limited train eastbound from Chicago was wrecked near Dawson, Pa., killing over sixty persons, illustrates anew the risks that are constantly incurred by passenger trains in running past freight-trains on near-by tracks. The huge locomotive of the Duquesne Limited train was derailed by striking some ties which "accidentally" fell off a freight train which had previously passed in the opposite direction. The railroad authorities do not appear to be satisfied with this explanation. The "accident" was really due no doubt to a fault in the construction of the freight-car or to careless loading. When one observes the loose way in which many flat-cars are loaded, the half-unhinged doors hanging down from box-cars, and the flimsy construction of much of the old-fashioned rolling-stock of many roads, he wonders that fast-flying, luxurious "Limiteds" are not oftener brought into the ditch by freight trains that have dropped a part of their burden or their tackling on the passenger-tracks. If a few sailors, used to stowing cargoes, were put to work superintending the packing of rigidly-inspected freight cars, there might be fewer accidents.

However needless really was its cause, the Dawson disaster developed, as is not unusual in such cases, some exhibitions of splendid heroism. Lewis Helgoth, the conductor of the train, though in terrible agony, in his last moments thought still of others. As one of the porters ran forward he heard the conductor shouting: "I am scalded to death, but some of you get a red lamp, and flag 40, or she will be on us." Another hero of the wreck was Nichols, the steward of the dining-car, who even before his car had made its last lurch had leaped and was running toward the smoker. The crash had torn the escape-valve from the top of the engine, and steam was rushing in on the mass of imprisoned humanity. Nichols plugged the pipe with his coat and so shut off the steam. Then he climbed through a window of the car and worked for the relief of the injured until he was overcome by the heat and steam. Men like Helgoth and Nichols are not made heroes by disaster—disaster when it comes discovers the heroism that was already latent in their faithful lives.

PERSONALS

—Dr. Homer Eaton recently delivered a fine lecture on "Glimpses of Oriental Scenes and Mission Work in Japan and China," in the chapel of Drew Theological Seminary.

—Rev. Dr. Lewis Curtis, of Rock River Conference, and Mrs. Curtis, will spend the winter in Southern California.

—Rev. Alexander B. Leo, a graduate of Wesleyan University, class of '05, pastor of

Hancock St. Methodist Episcopal Church, Philadelphia, sailed from New York by the steamer "Coamo," Dec. 19, to enter the English-speaking work in Porto Rico.

—Hon. William P. Frye, of Maine, boasts of being the only great-grandfather in the United States Senate, a girl baby having arrived at the home of his grandson, William Frye White, in Washington.

—The *Epworth Herald* announces that Rev. William E. McLennan, D.D., of the Rock River Conference, has united with the Presbyterian Church. He was brought up in that communion, and feels that he will probably be more at home there.

—The *Central Christian Advocate* thus refers to one of our recent New England pastors: "Dr. Walter P. Stoddard, pastor at Centerville, Ia., is one of the most fertile of all our workers. At the present time he is delivering a series of lectures to probationers and others."

—Rev. Jerome Greer, pastor at Stoughton, has been appointed to East Greenwich, R. I., to succeed Rev. C. H. Taylor, who assumes the assistant pastorate of Calvary Church, New York city; and Rev. Ernest McP. Ames, pastor at Old Mystic, Conn., has been assigned to Stoughton.

—The *Augusta Chronicle* perpetrates the following, which is bright enough to pass along in type: "Porfirio Diaz, President of Mexico, is anxious to give up governing and see something of the world in his old age, but his people will not listen to any such proposal. He must Diaz he has lived—in harness."

—The appealed case of Rev. Dr. J. D. Hammond, of the California Conference, will be heard in St. Louis, Jan. 8. Bishop Fitzgerald will preside, and the judicial conference will be made up from three adjacent Conferences. Rev. Robert Forbes, D. D., assistant secretary of the Board of Church Extension, will act as counsel for Dr. Hammond, and J. N. Beard, D. D., and A. C. Bane, D. D., for the Conference.

—John William Allen, of Maplewood, son of the famous Methodist preacher, "Camp-meeting John" Allen, was eighty years of age, Dec. 19. He was educated at Kent's Hill Seminary and Wesleyan University, Middletown. He comes to Boston every day to his desk at the office of the Mutual Life Insurance Company of New York, where he is the Nestor of the New England agents. Mr. Allen is an uncle of Mme. Nordica, the great singer's mother being his favorite sister.

—Rev. Dalzell A. Bunker and Mrs. Annie Ellers Bunker, M. D., arrived in Boston, on the steamer "Bohemian," Dec. 18. Mr. and Mrs. Bunker have been missionaries in Seoul, Korea, since 1886, and have been connected with the Missionary Society of the Methodist Episcopal Church since 1895—Mr. Bunker as a professor in Paichai High School, and Mrs. Bunker as a medical missionary. They left Seoul, June 18, coming by way of the Trans-Siberian Railway, and previous to sailing for America toured 17,000 miles in England and Scotland on bicycles. While in the United States Mr. and Mrs. Bunker may be addressed at Shorman, N. Y.

—Preaching perhaps to the wealthiest congregation in American Methodism, Rev. Dr. Daniel Dorchester, of Christ Church, Pittsburg, Pa., preaches the whole counsel of God, keeping nothing back, according to the report of a sermon which appears in the *Pittsburg Press* of Dec. 21. The trend of the sermon, which is entitled, "Dishonesty Denounced," may be seen from the following paragraph: "The machinery of government, civic and national, judicial, legislative and commercial, should be as careful of the interest of the humblest citizen as of

the richest corporation. The conditions of living should be so equable and safe that no one shall be hurt or destroyed in all this holy world that God has made."

—Mrs. S. L. Colburn, mother of the wife of Rev. C. H. Kenney, of Woolwich, Me., died at Springfield, Mass., Dec. 25, on her 83d birthday. She was a member of the Methodist Episcopal Church of Attleboro, and had been a faithful follower of Christ for fifty years.

—The *Central* of last week observes: "It is interesting to note that Rev. Dr. Wilbur F. Steele, of the University of Denver, recently delivered three addresses in the Jewish synagogue. He also has received an invitation to lecture again at the next circling. This is unique."

—Mrs. Charlotte O., wife of Rev. I. H. Packard, of Watertown, died on Monday morning, aged 55 years. She was a beautiful Christian woman; gracious and winsome in manner, and an unusually efficient pastor's wife, doing much good and making lifelong friends on every charge. Her funeral occurs (after this paper goes to press) at 1 P. M. on Wednesday in the church at Watertown, Bishop Mallalieu, under whose ministry she was converted, officiating, assisted by Rev. Drs. L. B. Bates and J. H. Mansfield.

—Rev. Dr. J. G. Evans celebrated his 70th birthday at his home, 6143 Monroe Avenue, Chicago, Dec. 19. Bishop Merrill and other friends were present and partook of a bountiful repast prepared by Mrs. Evans, who has journeyed with him in happy wedlock through forty-seven years. He has been prominent in temperance work, and at present is chairman of the General Conference Temperance committee elected by the last General Conference.

—The *New York Sun* is responsible for the following announcement: "Rev. Henry Williams Ackerley, 60 years old, is dead in Kingston, N. Y., after an illness of three months. He had been a member of the Methodist Conference since 1884. At the time of his death he was pastor of the Rifton Church. He was a son of the late Rev. Ananias Ackerley, and is survived by a widow and two sons, one being Rev. E. E. Ackerley, and by one brother, who is Rev. J. W. Ackerley, of Philmont."

—At Christmas, Rev. Dr. Lewis B. Bates, of East Boston Bethel, received an exceedingly choice and unique gift from the Chinese members of his Sunday-school, nine in number, in the shape of a large silk banner exquisitely embroidered with that rare skill for which the Chinese are famous. It is nearly two yards long, the body of brilliant scarlet silk, with borderings of pale green set with glittering ornaments of glass and gilt and strips of embroidery, and edged with long silk fringe of varied colors. In the centre of the banner is an open Bible, surmounted by a large eagle and the Chinese and American flags. On either side of the Bible rise the brown trunks of two trees, their branches extending to the upper corners, apple blossoms and birds on one side, and cedars on the other—all heavily embroidered. Below the right-hand branch is this inscription, worked in black: "To the Reverend Lewis B. Bates the Chinese members of his Sunday-school, in behalf of themselves and their countrymen, offer hearty thanks for his kindness, which has made them at home in a strange land, and shown them the way of salvation." On the left side appear the names of the nine scholars: Chin K. Shue, Chin Wing, Ching Qual, Yee Woon, Chin Yinn, Chin Quee, Chin Chew, Soo Hoo Gunn, and Moy Sam. Two years ago Dr. Bates, on en-

tering his church one Sunday morning, found a Chinaman outside the door. "Is this God's house?" the man asked. "Yes," replied Dr. Bates. "Are you God's man?" he further inquired. "Yes," answered Dr. Bates. "May I come?" "Yes," "When?" "Now," said the Doctor. He went off, and soon returned with ten others, and the little Chinese Sunday-school has been a success since that day.

— Dr. William Burt leaves Naples, Jan. 27, on the White Star steamer "Republic" for Boston, due here, Monday, Feb. 8. He will visit friends in this city, and later in the week go to New York to meet engagements there.

— While we heartily congratulate Grant University that it has been able to secure Rev. W. S. Bovard, of Congress St. Church, Portland, Me., for the deanship of its Theological School—as he has admirable qualifications for the position—we greatly regret his departure from New England. The draft recently made upon us in the removal of several of our most successful pastors, like Revs. Luther Freeman, F. J. McConnell, L. H. Dorchester, and later Rev. Dr. E. H. Hughes, is seriously felt, and it will be a long time before their places can be filled. Mr. Bovard has had five very happy and useful years with his present church, and has, as we know, been much sought for by other churches in our midst.

BRIEFLETS

The Episcopal Nominations will appear next week, with much editorial and contributed matter bearing upon this all-important subject.

The publication of the Index for the year in this number requires so much space that Church News and other current copy already in type is crowded over to the next issue.

The heart that does not overflow with love to others is certainly not filled with the fullness of God.

According to a writer in *Harper's Weekly*, the theatre is being deserted by the people who once attended it. So far during the present season 180 companies have given up the struggle, and he says that more than 3,000 actors are now without employment in New York city.

After all, the best way to assure one's self of the immortal life is to begin living it now.

How almost invariably men steady themselves by the thought of God, and by appeal to God, in times of crisis or peril! Is there not something significant of the fatherhood, as well as the reality, of God in this fact?

We are gratified in presenting, not only a most timely contribution from the pen of Dr. Theodore L. Cuyler, but a portrait of him from a photograph sent us last week. Perhaps no man preaches so widely as this perennially fresh writer now does through the religious press of all lands. On Jan. 10 he will be 82 years of age. For nearly sixty years he has been preaching "the unsearchable riches of Christ"—a Gospel whole, wholesome, and saving. There is never a note obscured nor any uncertain sound in his message. This fact makes it all the more remarkable that he should say in his autobiography, as appears elsewhere, "I cannot now name any time, day, or

place when I was converted." If Dr. Cuyler came to be a Christian in that way, why may not a multitude of children in our Christian homes?

Life should not be measured according to its extent, but according to its intent.

One may do many and large things, or few and little things—that is not the vital question. The vital question is: How does one do what he does do?

Mrs. H. P. Jones, of Oakland, Cal., sends \$2.50 to the publisher for the Preachers' Aid Society.

When the heart glows, then the work grows.

Put a young man on the right track, and you have done more and better for him than if you had left him a fortune.

When a truth really belongs to one, when it vitally concerns him, it will strike him with such force of conviction as to down him, so to speak. The natural assertiveness and opposition of the mind will be in abeyance. One's own truth requires no argument, for or against. It comes straight from the shoulder of all that is vital to a man. It downs him, but it does not keep him down. He is up at once and going along with it.

"No summer," says Hawthorne, "ever comes back." No, but the good one gets out of it, or puts into it, stays, and that is better.

That dread boundary, the so-called "dead line," does not appear to exist in the minds of the dignified members of the United States Senate, judging from the fact that they have just elected that young man of eighty-three, Dr. Edward Everett Hale, chaplain of the Senate. A man may not always, for practical purposes of life and action, be as young as he feels, but he is certainly as young as he does. Efficiency, and not mere age, more or less, should be the test.

The First Church, Saratoga Springs, N. Y., was badly damaged by fire on Sunday morning, the loss being estimated at \$25,000. Rev. Frederick L. Decker is the successful pastor. The fire caught from one of the furnaces.

Anything that ruffles the mind and soul tends to impair human usefulness. To be easily worried, disappointed, discouraged, is a most unfortunate disposition for a worker. We should try to keep the spirit as undisturbed by adverse little things as possible.

Preachers' Aid

THE official committee to whom was committed the effort to restore the funds of the Preachers' Aid Society of the New England Conference hereby inform the generous benefactors that pledges are due on January 1, and urgently request that payment be made immediately to the treasurer, Arthur E. Dennis, or to C. R. Magee, and that the whole matter be promptly closed up.

ARTHUR E. DENNIS.
C. E. MILES.
A. R. WEED.
CHARLES PARKHURST
J. W. HIGGINS.

Our ideals may be worth something to others, even if we do not ourselves realize them. Many a triumphal torch has been kindled in the embers of a waning fire.

RUSSIA AND JAPAN

REV. JOHN W. WADMAN.

MANY inquiries reach us from friends in the home land regarding the question of war between Russia and Japan. A few months ago it seemed imminent. Later developments, however, indicated peaceful negotiations. And yet war is inevitable. Russia's designs cannot be mistaken. Surely and steadily she is pushing her way down to the seas, overrunning Manchuria and pressing up against the northern frontier of Korea. Time and again within the past few months incidents have arisen tending greatly to increase Japan's traditional hostility towards her great northern neighbor, such as her broken evacuation pledges and forced retrocession of Liao-tung. And yet Japan has been patient—wonderfully so. We have noticed very little undue excitement. The people at large rely for the most part upon the leading statesmen. The newspapers occasionally stir up a few ripples of excitement, but for the most part an attitude of patience and hope for peace prevail among the people.

And yet permanent peace does not seem possible under the circumstances. Russian expansion, as it is now taking place unchecked, uncontrolled, involves fatal obstacles in the pathway of Japan's national growth and commercial expansion. Though the present negotiations may result in peace, yet complications are sure to arise again, and of a more serious character, too. No one knows this better than Russia. Hence her active military preparations. Not content with 180,000 tons of navy, her program includes 30,000 more within the next six months, and a year hence it will aggregate 250,000 or more. This will be 60,000 more than Japan's aggregate. If a collision is to come and must come, the sooner the better for Japan's sake. The longer she waits the greater will be the chances against her. And yet Japan hesitates to precipitate the crisis, not that she lacks courage and faith in her own ability, but she prefers an amicable settlement of the difficulties. Though victory crowned her banners in the recent war with the Celestial Empire, yet her memory of its cost and bloodshed is too vivid to allow her to engage in a struggle so soon again, involving the loss of so much life and property. Still, if the word of command went forth tomorrow, there are multitudes and multitudes of Japanese who would gladly count it a privilege and an honor to die for their nation's safety and glory. Never was there a people so intensely loyal to sovereign and endeared to native land.

But Russia's policy is procrastination. She practices her aggression with unceasing audacity, and yet all the while holds out promises of a full and speedy surrender to all the rights and privileges which belong to others. If war is declared, all the world must know that the whole responsibility rests upon her shoulders. Probably in the history of nations there has never yet been an occasion when intelligent public opinion was so fully enlisted on behalf of one of two disputants. Whichever way the struggle may terminate, Japan will not have lost the sense of national integrity which she has so conspicuously displayed during all the trying negotiations, but, on the contrary, she will have gained in the respect in which she is more and more held as one of the great nations of the world.

Hakodate, Japan, Nov. 30.

WE FORGET

So many tender words and true
We meant to say, dear love, to you;
So many things we meant to do —
But we forget.

The busy days were full of care;
The long night fell, and unaware
You passed beyond love's leading prayer,
While we forget.

Now evermore through heart and brain
There breathes an undertone of pain;
Though what has been should be again,
We would forget.

We feel, we know, that there must be
Beyond the veil of mystery
Some place where love can clearly see,
And not forget.

— Harper's.

THREE CALLS AT NEW YEAR'S

REV. THEODORE L. CUYLER, D. D.

WHEN the Apostle Peter was praying on the roof of the house of Simon the tanner at Joppa, the Spirit said unto him, "Behold, three men seek thee." He hastens down to the door and finds three messengers from Cornelius the Roman centurion; and he straightway accompanies the messengers to Cornelius at Caesarea. This historic incident will serve for a parable to illustrate the three callers at the door of many of my readers at the New Year.

The first call is from your

Secular Business.

No matter what your daily occupation may be — whether it is commercial, or professional, or mechanical, or agricultural — yet, if you are a Christian, you must regard it as your "calling" in which to serve your Master. Jesus Christ called Sir George Williams (the founder of the first Young Men's Christian Association), when he was a young merchant's clerk in London, just as truly as He called Charles H. Spurgeon to be the prince of British preachers. He called William E. Dodge and Morris K. Jesup to employ their money and influence for Christ as He summoned Dwight L. Moody to quit a shoe-store and become a mighty winner of souls in the pulpit.

Every station in life is sacred that has Christ in it. Bible-religion is never to be folded up and put away on Sunday night; it must be your apparel all through the week; and you are bound to keep it clean. To a conscientious man or woman secular affairs are sacred. Paul was serving his Lord with his tent-needle as truly as with his tongue. A rather loud-spoken and pretentious church member came into a shoe-shop and inquired, "How much religion have you got here today?" "Enough," replied the shoemaker, as he hammered away on his lapstone, "enough to make good, honest shoes — glory to God!" George Herbert's familiar verse is:

"Teach me, my God and King,
In all things Thee to see,
And what I do in anything
To do it as for Thee."

In order to carry your religion into your business this year, there are some things that it behooves you to practice. One of them is a strenuous devotion to your

work. Our Master was never idle; notice how often the word "straightway" occurs to describe His promptness. Punctuality is a Christian duty; but never be in such haste to get to your business as to neglect prayer or your morning meal in God's Word. Hem the day with a stout seam of prayer, so that it will not ravel out. Common honesty is too uncommon. A scrupulously honest man will not only pay his just debts on time, but will not risk the interests of his creditors by rash and reckless operations. In these times of hot competition, the snare of American business life is the temptation to rash ventures that are often sadly like gambling. Slow profits, my friend, are more likely to be solid and sure. If you are an employer, make the Golden Rule the rule of all your dealings with those who work for you; if an employee, remember that you have a Master in heaven who is not limited to just so many hours in a day, and honest wages demand honest work. As God shall prosper you this year, see to it that self-indulgence or extravagance does not rob the Lord's contribution boxes. Above all, do not let Mammon dislodge Jesus Christ, or the pressure of your business break your sweet and strong and devout fellowship with your Lord and Saviour.

The second messenger who stands in the doorway of the New Year summons you to your

Domestic Duties.

To women and children home occupies the major part of the twenty-four hours; but to quite too many men it is only an eating-house and a dormitory. Such husbands might scorn to rob their creditors, and yet they make no scruple in robbing their wives and children of their society and their loving care. God created the home — not the club house. While a limited number of husbands may spend an occasional hour in the right sort of club-room to their own advantage, yet in an immense number of cases club-life is the deadly foe of domestic enjoyment, of home influence, and of devotional meetings.

If you want to save your children, anchor them to their home; and, in order to do this, make it bright, cheery and attractive. Sweeten it with love. Consecrate it as a dwelling-place for Christ. I know of some wives whose piety shines in a maternal prayer-meeting, but it smokes terribly in their own houses. Too much of the religious instruction of children is delegated to the Sunday-school. Christian parents, remember that your Almighty Father in heaven has appointed you to be teachers in a school that is open for seven days and nights in every week, and never has any vacations. Your most effective teaching there will not be in the special religious instruction you attempt, but in what you are all the time before your children. Home-preaching saves quite as many souls as all our pulpits; and a godless, prayerless home is too often only a first stage in the journey towards hell!

Who is the third messenger that salutes you in the doorway? It is the

Messenger of Your Saviour,

who summons you to a fresh and hearty enlistment in His service. The errand of

the three men from Caesarea was to invite Peter to go on a mission of personal Christian work. He obeyed and started at once. Are there no calls at the door of your heart to the service of your Redeemer? The command of Jesus is, "Follow Me." That means that you shall let Him lead you, and have His way with you, throughout this coming year. Jesus asks you to give Him the best you have — the firstlings of your flock, the fattest in your stalls, and the finest of your wheat. "When I get any money," said Erasmus, "I buy books; if any is left, I buy clothes." Thus spoke the great scholar who cared more to clothe his mind than his body. If you are lavish of your money, or your time, or your labor for anybody, let it be for Him who purchased heaven for you with His atoning blood. Choose your field of labor for the opening year, and then let no storm or heat keep you from it. Work for souls! Determine to win somebody to Jesus! We read much about the "next revival." Let the next revival with you be a quickening of your faith and your holy zeal to do good. As Peter on the housetop and Paul on the road to Damascus were not disobedient to their heavenly visions, so do you be promptly obedient to every voice of Christ and of conscience which reveals a duty, however costly or difficult.

Perhaps another messenger may be sent for you or me before the twelve-month is ended. No matter; if God sends him, it is all right. If this is to be the year of our home-going, let it be the best, the holiest, and the happiest. Let us be found at our Master's work when the summoner calls on us with the message, "Come up hither and behold the things that shall be hereafter."

Brooklyn, N. Y.

A CHRISTIAN'S CIVIC DUTY IN A DEMOCRACY

REV. J. W. MAGRUDER, D. D.

A CHRISTIAN, above all others, has a duty to perform in our modern democracy, for the non-discharge of which he will one day be brought into judgment. This ought to go without saying; for the most casual reader of the Bible must note that nearly every man of importance therein mentioned, be he layman, or prophet, or priest, was a factor in politics which not only had to be reckoned with, but which practically shaped the destiny of the nation. For Christians who assume to be in the succession of all the holy apostles, and prophets, and martyrs, to ignore their civic duties, amounts to a repudiation of all the mightiest traditions of religion, and is enough to invite the swift retribution of a righteous God whose deepest desire is the coming of His kingdom on earth as it is in heaven.

Some belated souls may be disturbed by this doctrine. For, has not politics been the ruin of many a man? Can we consistently pray to be delivered from evil and then deliberately walk into the temptation of soul-destroying politics? There is but one answer to this question: The United States Government will not accept a physical weakling in the regular

army; the proper place for such a man is at home in the bosom of his family. Neither ought we to accept in our political army a man who is mentally or morally defective; he belongs in the kindergarten, the hospital, the asylum, or some other place for safe-keeping. And we become guilty of his blood if we, by our votes, assist him into a position that promises his undoing. None but the strong have a right in the forefront of politics.

Still, there are some who, on strictly conscientious grounds, shun politics as they would the devil. They have been misled by the sound of certain words and phrases, whose deeper meaning they have never come to fathom. "We have renounced the vain pomp and glory of the world," they say. "We set our affections on things above." "Does not the Master say, 'My kingdom is not of this world?'" Yes, but His kingdom, which was not of this world, was none the less in this world; and His dearest desire for His disciples was not that they retire from the ordinary activities of life into cloister, or convent, or hermit cell, there to wait all the days of their appointed time, till their change came. On the contrary, in His last intercessory prayer, Jesus expressly prays "not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." And He adds most significantly: "As Thou hast sent Me into the world, even so have I also sent them into the world."

True, Jesus never held public office, nor did He "talk politics." He contented Himself with the preaching of "the simple gospel." He proceeded upon the principle enunciated in Horace Bushnell's famous aphorism: "The soul of all improvement is the improvement of the soul." Education and sanitation and an efficient police and fire department and a system of public parks and playgrounds will never save a soul. No, but the absence of all these things which make for sweet, wholesome environment, will ensure the damnation of many a soul. It was the discovery of the debauchery of young men as a result of the monstrous system of private and public corruption under Tammany, which led to the first great overthrow of that greatest conspiracy against the morality and decency of the metropolis.

But why did Jesus never go into politics? The answer is, He did go in as far as He was permitted. He rendered unto Caesar the things which were Caesar's. But of Caesar's things to be rendered there were only two, namely, obedience to Caesar's laws and payment of Caesar's taxes. Beyond these two there were no civic duties which any citizen owed or was permitted to discharge. To go beyond them would have been to invite upon himself swift punishment for his presumption. The only way, under an absolute despotism, that one could render additional civil service would be by appointment to some public office. Now, a case has been supposed: That under Caesar's régime a Christian were invited to fill a public office; his acceptance of the office meant an amelioration of intolerable despotic conditions; but he declined the call because, forsooth, it would

lead him into temptation and surround him with worldlings and immerse him in the slimy pool of politics; with the result that a pagan, with no fear of God or regard for man, was appointed to the office. Would this have been a rendering unto Caesar the things which were Caesar's, or unto God the things which were God's?

And yet it is precisely this that is happening all the while, right under our eyes, in our modern democracy. Here we have no Caesar, except the voter himself. He is the Caesar who appoints the mayor, the alderman, the councilman, the member of school board, and all the minor officials. These are his servants. Hitherto he has had such difficulty in securing men of integrity for public office that the highest offices in the municipality have literally gone begging; men conspicuous for piety have been conspicuous for their absence from the caucus, the convention, the polls. The result is the machine, the boss, in local politics. "The vilest men are exalted." Is this the faithful discharge of a Christian's civic duty?

Not every one is called upon to hold public office; but every one in a democracy is called upon to be a Caesar. He shares with every other citizen all the power and responsibility which formerly centered in the one absolute despot. He literally, by his vote, appoints the men who shall make the laws, interpret and execute those laws, and administer the affairs of the whole people. Who shall be appointed to these high offices for the discharge of these sacred duties? Shall they be godless men or God-fearing men? Shall they be men with the spirit of Cain, or shall they be men of the spirit of Christ? Men who will manage the corporation in their own interest, or men who manage it in the interest of all the stockholders? Men who serve the people, or men who sacrifice the people? The answer is given on every election day. And if every Christian Caesar discharges the whole civic duty devolving upon him in a democracy, there is never a doubt as to the personnel of the incoming administration.

No Christian can shirk or shift his civic duty without sin; he must "render unto Caesar the things which are Caesar's." Fidelity to this duty means a piling up of votes on the side making for righteousness. It makes the Christian voter a factor in elections which practical politicians will be forced to reckon with. It accords to God-fearing men in office a moral backing which strengthens their own hands and ensures a government more after the order of the kingdom of God on earth.

There is one class of Caesars which is never absent from the caucus, the convention, or the polls; that is the pagan who is after the spoils of office, the grafter, the bribe taker, the bribe giver, the franchise grabber, the man who is after special privileges at the expense of the people, the rum-seller, the panderer to vice and crime; these all vote and know for whom to vote, in order to secure their own vile purposes. The ones who remain away from the polls are the gradgrinds who are too busy buying and selling and getting gain; the social, religious and political pharisees; and, to our reproach be

it said, the deluded folk who, for reasons already explained, eschew politics and go their several ways and leave the city to its own fate.

It is high time for Christian people to awake to their mission in the earth. In the days of the Apostles and of the Roman Caesars, they could do little more than pray, "Thy kingdom come." But now that every citizen is a Caesar, we can not only pray for it, but we can serve in public offices, which are the mighty means under God for bringing in the kingdom, and we can vote to appoint men to public office who will throw the whole power of their position on the side of the kingdom of God and His righteousness. We have it in our power to do more in a day towards making possible the answer to the Lord's Prayer than the apostles could have done in a generation. And remember, the goal of Scripture and of all history is a city of God which, coming down out of heaven to earth, shall be as a bride adorned for her husband, the joy of the whole earth. The apocalyptic city is not a dream of a visionary on Patmos; it is what is actually to be. Every city is yet to become a city of God. The Caesars, the Christian Caesars, can hasten or retard this glad consummation, according as they vote for or against the things that make for God and righteousness, and appoint good men and true to the offices of political power and responsibility.

Portland, Me.

A SCHOOL IN THE STICKS

REV. S. A. STEEL, D. D.

WE have many great problems to deal with in these United States. There is the labor problem, the trust problem, the liquor problem, the race problem, the foreign immigrant problem, the illiteracy problem; and, in many respects, the last is the greatest of all these problems. It is the greatest because in a republic the safety of public liberty and all the institutions of freedom depends upon the virtue and intelligence of the individual citizen. Universal intelligence and virtue are essential qualifications of a universal ballot. Some people when they look at these problems and the strain they put on our civilization take very despondent views of the future. They doubt the permanence of the republic, and forecast disaster to popular liberty. For my own part, I do not venture into the field of prophecy, and I am an optimist by nature, and doubly so by faith.

For reasons it is not necessary to discuss the illiteracy problem is one of the greatest with which we have to deal in the South. We are not much troubled with the problem of foreign immigration. The tides of foreigners flowing to these shores go mostly to the North and West. As yet the labor problem does not give us serious trouble. We are steadily driving the whiskey devil out of our territory. But the problem of illiteracy stares us in the face with appalling proportions. In spite of all we have done for education, both by the State and by the Church, myriads of our people are densely ignorant, and this ignorance is a menace to our country. I shall not speak here of the ignorance of the black people. That

is sufficiently well known. It is enlisting the earnest efforts of both the North and the South. Instead of any backward step being taken in regard to the education of the negro, it is certain that every year will witness still larger and larger expenditures of money in behalf of negro education. It has been supposed that the election of Mr. Vardaman as Governor of Mississippi indicated a reactionary policy on the part of the South with regard to negro education. I doubt that. Mr. Vardaman was shrewd enough to take advantage of the state of public sentiment produced by the discussion of the race problem precipitated by the President's course, and to go into office on a wave of popular indignation at the attitude of the Administration toward the South on this subject. However the Southern white people may distrust this or that experiment in negro education, they are too rational and too Christian to expect to keep a whole race in perpetual ignorance, or to desire to do so. The education of the negro is an assured fact. By putting a premium on intelligence, the very measures which have disfranchised him have given the negro a powerful incentive to education.

The problem with which I am concerned is the

Problem of White Illiteracy.

Here is the dangerous element. These are the people who on the slightest provocation take the law into their own hands and are ready to lynch a negro at the drop of a hat. The educated negro is not likely to have any trouble with the intelligent white man; but if an educated negro comes in conflict with an illiterate white man, the white man shoots and shoots quick. Recent events in Illinois, Kansas and Pennsylvania show that this is not a peculiarity of the Southerner. Masses of illiterate negroes are the easy tools of intelligent demagogues; masses of illiterate white people are the ready materials for dangerous mobs. Both are a peril to the commonwealth. Education alone will not remedy the evil. Neither intellectual nor industrial training is sufficient. We must have Christian education in the truest and broadest sense of the term.

The rural public school in most places in the South is totally inadequate to meet the demand. With its short term and its inferior grade of instruction it is only better than nothing. Beyond the pale of our most generous church schools, beyond the pale of the public school, there is a large class of ignorant poor people who ought to be reached with the redeeming agency of Christian education — education that trains the heart, the head, and the hand.

To reach this class I opened an industrial school last year here in the heart of the pine woods of Mississippi. We got a tract of land, and with the labor of our students put up a few cabins. Our students study in the forenoon and work in the afternoon at manual labor, and their work pays all their school expenses. We are now full to overflowing and have turned away nearly three hundred boys and girls who want to enter. It looks hard to refuse to take a boy or girl who is willing to work to get an education, but we lack the means. I am on the fir-

ing-line of this great battle with illiteracy. I am face to face with the enemy. I need ammunition. But as the Confederates held the line at Spottsylvania with rocks and stones when their bullets were spent, so we will hold this line on peas and potatoes until God sends us help. I shall not lay down this work while three hundred poor but honest and industrious boys and girls are asking for a chance to learn — and three hundred is only a small part of the number to be reached. My assets are the infallible promises of God. I will stop at no obstacle — I'll climb over it, or tunnel under it, or bore through it, or go around it — until I give these poor people a chance.

I was at the Tennessee Conference the other day. After preaching to a vast audience I told them I would not ask them to help me, for they had had so many collections some of them would probably have to borrow money to get home on. But the brethren got happy and insisted on making an offering for my work. And Dr. Tillett, the dean of the theological faculty of Vanderbilt University, held the basket to receive the coin while hundreds rushed forward to testify their confidence and sympathy with this work. One of the Bishops of the Methodist Episcopal Church has invited me to visit his Conferences and represent this cause — a practical evidence of fraternity worth a volume of rhetoric. But he is wise as well as kind. This is no sectional problem. An illiterate vote in Mississippi imperils the public interest in Massachusetts. You rubbed it in on us pretty hard, Mr. Editor, when Major Vardaman won the race for governor. Hardly a dozen negroes have left the State, probably, on account of Vardaman's election. But if, as some Northern people think, it was the illiterate white element that elected Major Vardaman, I am at work to reduce his majority. At any rate, I have the honor to be in charge of the only school in the South where we systematically discourage the idea and the principle of receiving anything as a charity that we can earn by labor, where manual work is a part of the curriculum, and where without a cent of money a poor boy or girl may get a good education, and pay for it in work as he goes along.

Some day I hope some good man or woman, North or South, will come to our aid, and make it possible with their means for us to open wide our gates to all students who will come. You have people up there in New England whose patriotism is wide enough to embrace this beautiful land of the magnolia and the mocking-bird, who might expend a few thousand dollars here with infinite advantage to our common country. I am bold, Mr. Editor, to beg for this cause. I am not ashamed of my clientage. From its ranks came such men as Lincoln and Carnegie — strong, self-reliant, resolute souls. It pays to help such boys. The Lumberton Manual Labor and Bible School aims to help the poorest to help himself.

Lumberton, Miss.

— Resolutions as to living a better life are often made by people at this time of year, but often are made so weakly that they do not affect the life beyond a month or two.

It is not a good thing to resolve unless there is some real decision in the act. To resolve without doing is like promising without fulfilling. Just as one should never make a promise without keeping it — unless it be a bad one — one should never make a good resolution without living up to it to his full ability. — *Wellspring.*

THE OLD AND NEW YEAR

Comforting and Edifying Messages

THE following assuring and inspiring messages from "the fathers" in our Conferences were received in reply to the following request: "Please send on enclosed post-card a sentence or two of meditation and aspiration on the Old and New Year for the edification and comfort of our readers."

DAVID H. ELA. —

With feeble step and slow
The Old Year last night passed my door,
And halting in the way
Sank, dying, 'neath the load he bore.

This morn the New Year came
With joyous, tripping step, and strong,
Paused where the dead Year lay,
And bent to bear his load along.

"Nay, stay," I cried in haste;
"Seek not another's load to bear,
The Master shall for each
Fit burden in fit time prepare."

Hudson, Mass.

WILLIAM R. CLARK. — Good resolutions for the New Year should be chastened and deepened by the failures of the old year. Aspirations for the new year should be vitalized by the mercies which crowned the old year.

Cambridge, Mass.

DANIEL A. WHEDON. — Farewell, Old Year, thy record is full! What the new year may have for me, I know not, but let me turn to it in faith and hope and love, giving myself anew to God in all holy obedience to His will, in everything trusting myself and mine to Christ, my Lord, who loveth me and gave Himself for me, and praying for and seeking the upbuilding of His kingdom among men.

East Greenwich, R. I.

SETH H. BEALE. — My heart is strangely warmed with holy love and heavenly peace, which abides with increasing lustre as the old year closes and Christmas Day is passing. The golden rays of the setting sun light up the home beyond where love and peace abide forever.

Camden, Me.

ALANSON L. COOPER. — The Old — New Year The old, with all its opportunities, activities, and experiences, passes away, never to return. Whatever we have done for Christ and for humanity in His name will not fail of reward. The new comes with all its possibilities of living to serve. What shall the harvest be?

The years of the future I care not to know;
The harvest is waiting; onward I go
With the reapers, in heat of the sun,
Till the Master shall say, "Well done."

Randolph, Vt.

WILLIAM S. JONES. — I look over the year now nearly gone, and I see rising from the shadows of its early dawning, the form of One whose aspect is so winsome that I am drawn closer to Him. I mark His pathway, I listen to His voice, I hear His teaching, I behold a life so pure, a character so beautiful, and a love so constant, combined with a power so mighty, that I adore Him. My soul cries out in its longings for assimilation, "I shall be satisfied when I awake with Thy likeness."

Woodford, Me.

OTIS COLE. — The year now waning has been one of manifold blessing received and enjoyed with some thankfulness. The errors and sins of the days are freely confessed. But mercy is

more than sin. The new year will be welcomed with expectancy and courage. Optimism is warrantable with those who follow Him who "shall not fall, nor be discouraged till He have set judgment in the earth." His disciples may expect to live "holily, justly, and unblamably," because they may daily know His bounty of grace, of power, of love. Blessed be His name!

Haverhill, Mass.

MICAH J. TALBOT. — The passing of the old year and the advent of the new remind of the limited conception, in the human mind, of duration as an abstract idea, and as an existence without change. We can conceive of successive events of historical periods only in relation to divisions of time. So, the author of the 90th Psalm addresses God in human speech as the refuge, or dwelling place, of successive generations of men; but in the divine vocabulary as God for unnamed and unnumbered ages, "from everlasting to everlasting!" There is comfort to us in the fact that God thus abides — the same forever — while our continuance here is so brief and changeful. We move on in our limited sphere and our short and shortening day, ever and anon looking back and bemoaning our griefs and errors and looking forward with apprehension and aspiration. We have bright memories of the past and hope and anticipation of a duration revealing a fixity better adapted to satisfy longings which are insatiable in the alterations of this life. To those who have passed the allotted threescore years and ten, the few years that remain are not necessarily full of "labor and sorrow," as the same Psalmist describes them; but to him who has led a righteous life of devotion to God and good deeds to men this period may be, and is, like the repose of evening after a day of anxiety and toil. Welcome, then, to the new year, which may reveal the endless rest with God.

Providence, R. I.

DANIEL DORCHESTER. — How appropriate these lines of Young:

"We take no note of time but from its loss.
To give it then a tongue is wise in man.
My departed hours, where are they?
With the years beyond the flood."

West Roxbury, Mass.

WILLIAM D. MALCOM. — In the circle of the goodness of a personal Lord, year by year deepens attachment to Him, and confirms expectancy of the realization of all His immortal truth.

St. Albans, Vt.

JOSEPH H. JAMES. — I have been inspired by Paul's testimony (2 Cor. 7:4): "I am filled with comfort, I am exceeding joyful in all our tribulation." The Revised rendering is even more striking: "I overflow with joy in all our affliction." Paul certainly knew what "affliction" and "tribulation" were, yet they did not check his "exceeding" "overflow" of joy. Surely no one need lack "the joy of the Lord," whatever trials may be his lot.

Rockville, Conn.

JOHN W. LINDSAY. — Not long since I read that we are placed here not to make a living, but a life.

"Life that shall send
A challenge to its end,
And when it comes,
Say, 'Welcome, friend!'"

West Newton, Mass.

TRUE P. ADAMS. — The past year has been the richest and best of my life, and has brought me one year nearer my heavenly home. As I look into the face of the New Year I say: God is good; His world is beautiful; His promises are yea and amen.

Schenectady, N. Y.

ISRAEL LUCE. — It is comforting to reflect that He whose gentle, loving hand led us through the old year, stands at the gateway of the new, saying, "Fear ye not, for I am with thee. Be not dismayed, for I am thy God." And we may with our assured faith reply: "I will not fear, for Thou art with me. I will not be dismayed, for Thou art my God." Walking in this faith, pressing the footprints of the Master, the new

year will have holiest ministries and divinest fruitage. Amen!

Old Orchard, Me.

DANIEL STEELE. — While regret for a mis-spent year even God himself cannot obliterate, the memory of a well-spent year is to the persevering saint a joy which all the evil forces in the universe cannot destroy. Hence all true disciples of Christ, though sojourning in hovels, are rich indeed; and all the old Christians especially are multi-millionaires. The reverse of this sunny picture is the poverty of the unbeliever, and the "myriad poverty" of the worldling advanced in years, though he luxuriates in a palace.

Milton, Mass.

IRAD TAGGART. — As I look back over the old year I recount the goodness of God to me, and my obligations to Him. Looking forward to the new, I aspire to live nearer my Master, so as to be ready for work or to go to join those who have gone before.

Manchester, N. H.

JOSEPH HOLLINGSHEAD. — The successor of the closing year will soon be ushered in. As we enter upon it we may expect varying experiences such as we have had in the past. Without doubt bitter and sweet, shadows and sunshine, trials and triumphs, will be ours. But, whether favorable or adverse, they may be utilized in the development of Christian character. We should start out with high aims — aims to get good and to do good. We should also have lofty aspirations — aspirations after God's favor and godlikeness. Then our pathway will be radiant with light, and Heaven's rich blessings will crown our days.

West Hartford, Conn.

CHARLES U. DUNNING. — Christianity is a religion of facts — glorious facts. They have brightened the past and are shedding a glowing, soul-cheering light upon the future. The day of the eternal morning is dawning. Darkness flees before the coming of the "Light of the World."

"Jesus shall reign where'er the sun
Doth His successive journeys run."

Hallelujah!

Winchester, Mass.

JOSEPH A. SHERBURN. — "Hitherto the Lord hath helped me. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Barre, Vt.

GEORGE W. NORRIS. — That the Lord of Glory may keep us so filled with His Spirit, personally accepted by faith, that our Methodist Episcopal Church, ministry and laity, shall not wither in pessimism nor bloat and burst with self-admiration, but win souls in every charge "until Jesus comes," is my wish.

Lawrence, Mass.

HENRY CHANDLER. — "Christ in you the hope of glory." So exclaims the enraptured apostle. How rich, how glorious that hope, based on Christ formed within and abiding there!

"Beneath Thy contemplation
Sink heart and voice oppressed."

Woodford, Me.

JAMES S. THOMAS. — Gratitude inexpressible for the mercies of God in all the past, with a burning desire to be like Christ and to preach Him to all — "The Unspeakable Gift of God."

Stoughton, Mass.

JAMES A. MORELEN. — In reviewing the old year I find very much to strengthen my faith in all the essential doctrines of the church. God still loves the world. Sinners are still being converted. "Jesus will yet behold the travail of His soul and be satisfied." Personally I have many blessings which call for profound gratitude. Although unable to attend to the regular work of the ministry, I have found great comfort in occasionally preaching and in assisting in religious services every Sabbath. The new year brings with it many cares and responsibilities, as well as joys, but I am not anxious to pass over the river, although it may be to lay down my cares and enjoy the

rest that remaineth for the people of God. I love the work of the ministry more and more as the years go by, and can afford to wait until the Master says: "Thy work is ended. Child, come home!"

Dresden, Me.

JOHN COLLINS. — At 72 life is wonderful. The works and word of God stir me at heights and depths not known before. Creation, redemption, sin and salvation, often throw me on a "Patmos" of commotion, but I come ashore and find their solution in Calvary, the Cross, and the Christ. On the borderland the New and the Old Years blend in an ever-freshening tide of soul life and hope of immortality. The outlook and uplook is from "Olivet" with my ascended Lord! He is coming again — in glory. So I'll see Him as He is, and be crowned with all His saints forever. Amen!

Portland, Me.

ENOCH M. FOWLER. — I don't feel that I am the "forgotten man." On Nov. 18 I crossed the line of my 86th year, when a kind friend unable to go out sent me a delightful book. Others kindly sent tokens of regard. ZION'S HERALD and the *Christian Advocate* I highly prize, freighted as they are with good things. I appreciate the regular allotment from the Preachers' Aid fund, which gives me personal comfort inwardly and outwardly. Indeed, I am not the "forgotten man." My confidence in, and regard for, the general church are undiminished. If there are some burdens, I would not be relieved of them if I could.

Searsmont, Me.

JOSIAH HOOPER. — I am now in the 85th year of my natural life, and that will soon close. I am in the 60th year of my spiritual life, and that life will be eternal.

Mill Village, N. H.

DANIEL RICHARDS. —

"That still I live to Thee I owe.
Be Thou my love, my joy, my fear!
Thou my eternal portion art.
Be Thou my never falling friend,
And save, O save me, to the end!"

Somerville, Mass.

ORVILLE A. FARLEY. — "It is worth one thousand pounds a year to look on the bright side." Looking on the bright side, I have been happy all the year. My aspiration for the year is a larger, more active, better life in the name of the One who said: "I am come that ye might have life, and have it more abundantly." I wish it was so I could help get the 2,000 new subscribers. The *HERALD* ought to have them. It grows better every year.

Cohasset, Mass.

Life Prisoner at Father's Funeral

Twenty-seven years ago a murder was committed at Duck Lake, for which the perpetrator was sentenced to the Jackson prison for life. Recently, near the scene of the murder, an old man, whose gray hairs had come down with sorrow to the grave, was buried, and above his venerable remains, sobbing with uncontrollable grief, stood the life prisoner. He was George Hardy. The aged form that was being lowered into the tomb was that of his father, whom he had not seen in the twenty-seven years since he became a convict. But now that life had gone out the son, through the intercession of Warden Vincent and permission of the Governor, was allowed to visit his former home in charge of an officer, and mingle his tears with those of his aged mother, brothers and sisters. The extraordinary spectacle moved all hearts in that solemn presence, and rarely has there been witnessed a more impressive scene at a funeral. A sad filial shake of the hand with the trembling old mother, a few brief words with relatives, and George Hardy was speeding back to the prison which had so long been his home. It was his first glimpse of the outer world, since nearly thirty years ago he began the expiation of the penalty for taking a life, and except by special interposition it will never be repeated. From an ignorant, reckless man, Hardy is reported to have become one of the best educated and best ordered "lifers" in the prison. — *Detroit Tribune.*

THE FAMILY BETWEEN THE YEARS

LILLIAN GREY.

The Year is young and fair;
Not yet has he known a care,
Or grief, or worry, or loss,
Or felt the weight of a cross;
And we greeted him, and smiled,
As we would on a winsome child.

We have welcomed other years
With smiling and happy tears,
And they were as pure and fair,
And merry and free from care;
But we've seen them changed and old,
With their few short months soon told.

And we're thinking of the last,
Who sped along so fast;
So gay and light of heart
He seemed to be at the start,
Such hopeful songs he sung,
That we felt ourselves grow young.

When the days were warm and long,
He graceful grew and strong;
And we said that never a Year
Had seemed so fair and dear;
And he mounted to his prime
In the glad sweet summer-time.

But the summer fled away,
And the roses could not stay;
Frost fell, and then at length
Came age and waning strength;
And then one night he slept,
And we said good-by, and wept.

But there in his very place,
With all of his vanished grace,
The New Year stood. We smiled
As we saw the perfect child;
And with blended smiles and tears
We lingered between the Years!

Thoughts for the Thoughtful

The New Year

The Happy New Year stands
Before me, with glad greeting and full hands.
Give me clear eyes and thankful heart, I pray!
The rest may go or stay.

Were it not for the entries in my notebook and the bare arms of the trees, I could scarcely be made to believe that another year has been ushered in. People come and people go, the old world trudges on its steady way, and the period of time we call a year is gone so soon that it comes almost with a shock when it is said, "The old year has departed, a new year has dawned." — *James Buckham.*

The year begins and all its pages are as blank as the silent years of the life of Jesus of Nazareth. Let us begin it with high resolution; then let us take all its limitations, all its hindrances, its disappointments, its narrow and commonplace conditions, and meet them as the Master did at Nazareth, with patience, with obedience, putting ourselves in cheerful subjection, serving our apprenticeship. Who knows what opportunity may come to us this year? Let us live in a great spirit, then we shall be ready for a great occasion. — *Dean Hodges.*

The old patriarch dreamed of life as a ladder. Its foot rested on the ground, but it sprang upward, and its top was in heaven, close to God's feet. That is the only true vision of life. We are to live here, and we should live well here, but we are not to stay here. Our plans should take in immortal years. We should plan for eternity. In whatever measure our last year

laid hold upon the things of eternal life, our new year shall enter yet more deeply into things within the veil. No one is living worthily whose common daily work is not wrought for the eye of God and does not reach into infinity. Our new leaf should have written over it, "For Christ and eternity." — *Wellspring.*

The new year fronts us with this witness, "Ye have not passed this way before," as it notches a new figure on the century's record. We may know at any time along some railroads how far we have to go by the numbered road posts, but not so along life's roadway. True, we may know how far we have come, but how far to the journey's end no one can tell. . . . Each new day will bring some new experience to thee, earth-born pilgrim, but nothing new to God, and nothing new — that is unknown before — in its underlying causes to man. — *Albert G. Lawson.*

We are not to try to take long views of life. We are to live one day at a time, and to fill that day with earnest and loving efforts to bless the world about us, and to do God's will. . . . We are to try to make our lives each year the very best possible, whether or not we make them the best and most successful in our lives. Each year cannot be the best, but each year may be good. A gentleman once said: "No, I do not expect to make this the most successful year in my life, but I do intend, by the grace of God, to make it the very best year possible." Lyman Beecher advised one of his sons: "Do not always be running races with yourself. Do not try to outstrip yourself each year. You will not always be able to do it. But fill each day with earnest effort, and do your very best each year." — *Herald and Presbyter.*

We ought to begin this new year with a supreme act of trust which puts everything into the hands of our loving Heavenly Father. We put our experiences in His hands; we would like them to be bright just as we rejoice in golden days which seem to descend from the skies, but our souls need the winter's storms as well as the balmy spring or the genial summer. It takes all the seasons to make a rounded year, to ripen nature's fruits and generous gifts, and it takes varied experiences to round out a human soul, to ripen its best gifts; so let come what God sends, we put our trials in God's hands. We would not choose them, but, if God chooses them for us, we not only submit, but we make God's choice our own. If there be some hideous, unsuspected cancer growing within, eating up our best spiritual life, and God decides to use the knife, we would not stop Him, if we could. We put our duties in God's hands. We may become wearied as we do the work He gives us, but He can give "strength to the faint," and weariness for Him is a blessed privilege. So let us march with faith-filled, and, therefore, peaceful hearts, into this unknown year.

"Scenes will vary, friends grow strange,
But the changeless cannot change;
Gladly will I journey on
With His arm to lean upon."

— *Rev. Thomas Whaling, D. D.*

In the name of the Lord set up your banner and begin to sing. Away with carking care! God cares for us; the sparrows are fed, and shall not the children be? The lilies bloom, and shall not the saints be clothed? Let us roll all our burdens upon the Burden-bearer. In the new year let your motto be: "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." By tak-

ing thought you cannot add a cubit to your stature, nor turn one hair white or black; take, then, no anxious thought for the morrow, for the morrow shall take thought for the things of itself. Lean upon your God, and remember His promise, that as your day is so shall your strength be. "I would have you," says the apostle, "I would have you without carefulness." He does not mean, I would have you without economy, without prudence and without discretion; but he means, I would have you without fretfulness, without distrustful care; I would have you be without care for yourself, because the Lord's eyes will be upon you." — *Selected.*

We are beginning a new year, and turning a fresh leaf in the book of life. Now is the time to take a step forward in everything good, and to leave behind everything evil. The new year is an occasion for fresh resolutions, new partnerships, and the change or making of plans. Many of these brave intentions never come to anything. "The flighty purpose ne'er is overtook unless the deed go with it." And the year goes on with no accomplishment of what was designed and perhaps sincerely anticipated. The only way in which such failures can be avoided is to let action promptly follow decision. Do not "Resolve, and re-resolve," but resolve and act; decide and do; let this be a year marked more by good deeds than by good promises. Most persons find it far easier to promise than to perform. There are a few who always feel that their word is as good as their bond, and who never promise to others what they cannot perform; but how many are there who treat themselves in this way — "I have made a covenant with myself, and will keep it as sacredly as I would with my neighbor, and as solemnly as I would a vow to God?" Let this year be marked by some such sacred determinations. — *N. Y. Observer.*

"The Christmas moon rides bravely in the skies,

The young and untried year is at the gate.
We tremble at his aspect grave with fate,
At his inscrutable, unsmiling eyes,
Subtle with hope and full of prophecies.
Lord, he is all unknown, but Thou art true,
As in the old year, guide us in the new!"

A FREAK OF CONSCIENCE

MRS. HARRIET A. CHEEVER.

A DROLL, unwonted figure had perched upon the footboard of the bed, and gazed with audacious fixedness at the face on the pillow. Its little legs were jauntily crossed, the ends of its slender feet pointing upward. A peaked cap, not unlike the belled cap of a court fool, fitted closely around its diminutive head.

Whence had it come? What was its errand? How long did it intend to remain?

The man who had suddenly discovered the small, odd figure waited in half-curious, half-irritated surprise, wondering when the quaint object would find voice with which to explain its appearance.

But the Pixie blinked and stared, and — nothing more.

The man grew impatient. "I will bid the little Imp tell his errand and be gone," he muttered. But, lo! on attempting to speak, he found it impossible. Some strange thrall held him completely silent.

The little Pixie blinked and stared mercilessly.

"I'd like to know what the little Imp

is after," thought the man. "It would be a relief to hear it speak, even should its voice match its spidery form. He can't see inside my skin, and I should suppose would tire before long of staring into my face. Of what can the creature be thinking?"

"Ah!"—what made a certain transaction of away back near the beginning of the now dying year dart into the man's mind? It had not been much of an affair. Why, after being presumably dead and buried for so long a time, had it started into life again? It had seemed underhanded at the time and troubled him somewhat, because he knew he had taken unfair advantage of a simple-minded man and profited more than he should at his expense.

At that moment the Pixie's small, dark head swayed, and was it bell, clock, or bugle? Something struck a sharp, decisive, "One!"

Then the Pixie stared as before.

"I suppose, if that impertinent mite can look into my heart," mused the man, "he sees that after that first error of the year I neglected to send the money I promised should be given to a needy object before the first of February. Some monitor reminded me of it a number of times, yet I let it slide."

Then Pixie wagged its aggravating little head, and more a knell than anything else, apparently from the peak of its hat, chimed, "Two!"

"Now if you're intending to keep that up all night," thought the man, "I'll assist you to alight and take flight forthwith. Here goes!"

He tried to spring forward, but not an inch could he move. That strange thrall held him captive.

Did the Pixie grin? Doubtful. Yet a satanic kind of leer in some way suggested itself.

The man's thoughts turned inward again. "Was it in March I failed to send an expected letter to my mother? I was truly sorry about that, as she thought me ill, and worried needlessly about me, as I suppose mothers will. By the way, when did I write last?"

At the query, the footboard Imp swayed its head slowly from side to side, while like a wail from some fountain of neglect came slow strokes that told off, "Three!"

"Cheerful, aren't you?" mentally asked the man. "Suppose you turn your cracks of eyes in another direction, and possibly your notes may cheer up a bit. It was in April—I remember the day well. I walked a mile to see a poor fellow in my employ who was ill. I carried him oranges, figs, and a bottle of cordial. Nothing very reprehensible in that, I hope?"

The Pixie nodded doubtfully. Something jangled. Sweet-toned chords mixed with grating sounds that spoiled the melody. The notes counted, "Four!"

"Perhaps my motives were mixed," admitted the man. "I knew Joe would tell of my kindness and make me appear creditably in the eyes of men I wished to please. I felt half inclined to go on and help Joe out with his rent-bill, knowing what a relief it would be, but I didn't. Poor fellow! he is dead now, and that opportunity is gone forever."

The Pixie shuddered. Could low-toned bells have sounded out the word "regret," those tones would surely have been the ones that slowly tolled, "Five!"

"Now, see here"—the man eyed the Pixie in such a way that if a look could have annihilated him, he would have vanished, cap, bells and all. But the creature never winced. His captive began in a different strain:

"I have listened to the knells of—of—'Past Opportunity' as long as I am willing to. Stay perched on the footboard as long as you please, but I will behold your prying little visage no longer."

Yet alas! the man's eyes were either closed already, or all power to close or avert them had left him.

The black-capped little object grew indistinct, however, as with introspective eye the man began an eager search for a wholly redeeming act. Surely there must have been such in the year so swiftly receding. Yes, a fairer vision rose to comfort him. It was June, fair, sweet June. A company of poor children were to be given a day's excursion down the harbor, and the idea so appealed to him that he remained in the city an extra hour to give an agent the two dollars solicited.

Sweet as the melody of flutes and harps of gold, broke silver strains that were six times repeated on the slumbrous air.

How quieting the effect of those prolonged half-dozen strokes! The Pixie was forgotten. Oh! why could not life be full of harmony instead of frequently-recurring, harsh, discordant sounds?

The last incident brought also to mind the image of a poor sickly little lad, in a down-town tenement, who listened, forgetful of pain, to a hurdy-gurdy sending out its enlivening, tripping strains. Leaning from the window the child drank in the music, his eyes fairly lighting up his gaunt little face. The man with the imprisoned orchestra was about to move on, when a half dollar slipped into his hand secured for the ailing child another half-hour of ecstasy. How sweet to recall the simple charity now! "Yet it was not much to do," mused the man.

But sweet bells jangled again, for in the sight of Heaven it was something that the appealing look of a sick "little one" had not been disregarded. A loud, musical chime rang off the sacred number, "Seven!"

Then why need an occurrence of so different a nature obtrude itself? Ah! and there sat the Pixie after all, head up, legs crossed, eyes gleaming. There had been an affair in the church, and the ground taken by several of the brethren had not pleased the man. There had been dissension, hard feeling, almost a quarrel. Something had urged him to yield, but he felt himself too much aggrieved. Now, however, in the quiet night—

If that diabolical atom at the foot of the bed was not actually kicking up its heels in unsanctified, indecorous glee! First one upturned shoe, then the other, flew into the air. Did a disagreement among church brethren so excite and exhilarate the Powers of Darkness? Amidst the Pixie's unholy gambols some clanging bells struck, "Eight!"

In a state of helpless bewilderment the man quietly considered the situation.

Tongue-tied, limb-bound, he was inextricably in the power of a mimic yet preposterous figure, bent on sending him into the Past. How he wished it might have been different in most of its aspects, more worthy, more noble, more Christian!

The Pixie awayed gently to the time of reminiscent, regretful thoughts, and its bells rang, "Nine!"

"How fast the time flies!" The solemn sentence forced itself from the man's consciousness as the slow strokes fell. "Whither does it go? Whither is it bearing us hour by hour? The clock echoes, 'When? Where? Where? When?' in ceaseless iteration."

He may have dozed deeply, for in a moment, as it were, he was again listening to strokes that vibrated on and on, to "Ten!"

The Pixie was slowly shaking its head as if in grief. The man became intensely thoughtful, as questions arose in his mind. "Can I be other than I am?" he asked. "If God has made me and controls my words and deeds, what need in this strange jumble of a world to fight against my destiny?"

What! The Pixie actually laughed aloud! Yet when the man fixed his eyes on the queer little face it was imperturbable and impenetrable as ever—the narrow eyes simply staring, the black legs crossed with the usual elastic ease. Yet the Pixie had laughed.

"Because I was pretending not to be master of my own words and deeds," came from some honest nook of the man's soul, and in the hush that succeeded the redeeming confession the Pixie suddenly reeled to and fro as if in mortal struggle. A labored clang from a sub-channel of the dying year was telling the hour of "Eleven!"

The man grew suddenly alert as the notes, each sounding further down, ceased. "But one more hour of the year left," he thought. "Suppose it were but one more hour of life? How face the uncertain future? How meet the new life of another world?"

The Pixie was motionless. Watchful, weird, it brooded like a little presence full of meaning, full of power. If it had laughed a moment before, it was sober enough now, cap straight to the peak, feet lowered to a melancholy droop.

"What art thou?" solemnly asked the man. "Can thy intrusive little figure be a synonym of Conscience? Then why so black, fantastic, reminiscent, a thing not to be threatened or evaded? Have I a little demon within me, capable of staring me out of countenance, implacable, compelling, forcing me to face and deal with past motives and deeds whether I will or no?"

"Ah, truly, the hour comes when man must perforce be faced with the memory of past acts, when the clanging bells of time become reminders that the last of life's opportunities and the closing of life's day are at hand. Then how learn to live aright? And how fit myself to die?"

A voice from some remote corner cried softly: "That which fits one to live aright, also fits one to enter heaven." Then in a low, majestic chant:

"O, man, what is good? and what doth the Lord require of thee, but to do

justly, and to love mercy, and to walk humbly with thy God?"

"I will try to walk with God," said the man.

The Pixie was fading from view. A mysterious Light seemed glowing and growing in its place, as stroke upon stroke came the pealing of a solemn bell. It chimed on and on until it reached the stroke of "Twelve," which came with a crash so hopeful, vibrant and prophetic, that the man — awoke.

And lo! a New Year had dawned!

Newton, Mass.

ON THE THRESHOLD

Lord, I have often asked
Strength for a year:
I wanted all the mists
To disappear,
That I might see my way
And walk therein,
And gird myself with strength
The fight to win.

But now I am
A little child again;
Fearing the darkness
And afraid of pain.
A year is long; I am
Content with days.
I want Thee, Lord, to govern
All my ways.
What Thou shalt give me is
Enough for me;
I know that as my day
My strength shall be.

— Anon.

Martha Hill's New Year's Reception

"I HAVE not felt so rebellious since I have been shut in as I do over our New Year's reception," said Martha, moving as best she could in her plaster jacket. "Here I am laid up with this old, burning, aching spine, while the girls are in their party dresses, receiving and having such a good time together. I always enjoyed New Year's calls, the flowers and the music, and the happy greetings. You know, mamma, papa has so many pleasant friends. We have calls from our old teachers and ministers and uncles and cousins, as well as our boy admirers, and it is a real profitable as well as gay time. Only, you ought to be at Aunt Martha's this minute. Ever so many will want to see you."

"Oh, I would not leave you, my child," replied the mother. "I do enjoy it, though; for as you girls receive with no wine or dancing it is a nice way to entertain your gentlemen friends. I saw we had callers last year—young men who had just joined the church, or had just come from the country—who might hardly have called at another time, and we were able to speak an encouraging word to them. It will be even nicer this year in Aunt Martha's beautiful new home. Don't look so sorrowful, my dear—your good times will come some time;" and the mother stroked the hot head tenderly.

"I don't want them some time—I want them now," replied the sick girl. "I have lain here for months, and the prospect is good for as many more, and I can't begin the new year in a reconciled frame of mind. I know it is wicked, but I would rather die than be an invalid," and hot tears rained down on the pillow.

"I know it is hard, but think, dear, of the thousands in hospitals who have to face suffering for days and years. Many more are suffering in poverty and loneliness,

with no one to love, while you have every wish gratified and many sympathetic friends."

"And the most patient, self-sacrificing mother that ever humored an unreasonable child," answered Martha, smiling through her tears. "I got all tired out talking with the girls before they went, and now I will try and sleep. Please run over to auntie's a little while. I would feel better about it."

"No, I will be in the next room. I know how bitterly hard it is, and I know it will not grow easier until you learn the lesson most of us learn sooner or later, that there is purpose in pain, and we might as well be still and find out what our Heavenly Father wants to teach us. God could not be a loving Father, as He certainly is, and not have some reason for suffering. We do not understand, but we can take patience and endurance and joy into our hearts and wait," answered the mother.

"Joy in pain?" questioned the sufferer.

"Yes, what Paul meant when he said to rejoice always—the joy of the Lord, which is our strength. Now go to sleep, darling, and when you wake up I will bring in your tea, and we will take our first supper this year together."

Mrs. Hill kissed the flushed face and darkened the room, and slipped away. The daughter knew her mother would talk over her case with the Unseen Friend who was indeed the joy of her life; and Martha felt comforted. There were several reasons Martha had for wanting to be at this reception that she did not tell even her mother. She had met a young lawyer who had recently come to the city, just before her illness. She had been much helped by his earnest, manly testimony in prayer-meeting, and had noticed his face as he taught a class of little boys near her in Sunday-school. She had also noticed that his dark eyes looked her way a good many times, and she had often thought during her illness whether or not they would have been good friends if she had remained well. He had been out of the city, and had returned again, and told Martha's cousin that he would call on New Year's Day. "He is not Nellie's kind," sighed Martha. "She does not care for studious, earnest men, and I like that kind, especially one who is such a devoted Christian. But if I am to be an invalid I am thankful he did not come any closer into my life." She closed her tired eyes, and tried to forget her hard lot. "No receiving for me today," she said, bitterly.

"Oh, I hope so," said a gentle voice, and Martha saw near her a person with the brightest face she had ever seen. "You surely will receive me," said the guest. "If I stay with you, you will be happy all of the time, looking forward to better days. You will forget the present ills in anticipation of the joys that are farther on."

"Then I will receive you," cried Martha, looking at the radiant creature. "Who are you?"

"I am Hope," replied the vision. "Those who entertain me do not mourn over their present trials."

"You need me, too," said a strong, cheery-looking visitor. "I am Patience, and a little more reliable than my happy sister, Hope, because I never disappoint any one. I will make your days short, and the nights pass quickly; and if you will let me stay I will bring my sister Peace. She and Endurance are always with me, and we bring comfort and strength wherever we enter."

"I need you all," said Martha, humbly. "I am impatient over my hard lot and with everybody who does not think first of my poor, distracted nerves. I certainly need Endurance, and Peace, too."

"Peace is my twin sister also," said a sweet voice and a fair face shown near the sick girl. "I am Faith. If you have me you will believe that you are getting well. You will trust God for that just as you do for your very breath, and you will not have an anxious moment about anything."

"O, stay! dear, beautiful Faith," cried Martha. "In my desperate moments of pain I almost doubt if there be a God, or, at least, if He ever cares or thinks about me. I often wonder if there really is a special Providence that cares for every one of God's children, as the Bible says. I need you, Faith. I will receive all of you, not only as New Year's visitors, but for all of the year. Some way since you entered it does not look so hard, and I will not mind so much if God sends suffering for my part in life."

"It is time I came, now," said a voice even more tender and musical than the others. "If you let me stay, too, it will matter little whether your lot is hard or easy, dark or bright; for your heart will be overflowing with love to God and to others, and you will bear the hardest things He sends gladly for His sake. You will always be happy thinking of the joy others have; for 'Love seeketh not her own.'"

"Stay, too, dear Love!" said Martha. "You are the greatest of all. If I really loved God I would not need your sisters so much; but I want you all for my nearest and dearest friends for the next year."

When Martha opened her eyes her mother was near, and the shaded light showed she was watching her daughter with loving anxiety. "Why, dear, how bright you look! Did you have pleasant dreams?"

"Yes, mother; I had a reception of my own. No matter now. I hope you will see who my New Year's guests were," replied Martha, smiling like her old self.

"Rhoda had just sent up oyster soup for us both, and auntie sent flowers and fruit and ice cream and all kinds of goodies, so I am glad you are rested enough to enjoy supper with me. But, first, here is a box and a note you may want to investigate," said the mother, taking off the lid of a box of choice roses.

"That is the prettiest remembrance I have had for a long time," said Martha. "Turn the light this way, so I can read the note myself. Think it might be from some fairy prince and contain the offer of a kingdom. It is as good as the flowers, mamma. Of course you can read it. Just an offer of friendship; but how delicately put—that he does not wait any longer for me to get well, but wants to be a friend now, to see if he cannot some way brighten my life, and get help from my experiences of suffering as well as make it easier for me with his sympathy. I think you remember Mr. Harris. He called only once, just before the accident that brought on all this trouble, and then he went away, and has just come back. I thought it strange he did not send a word of sympathy; but he says he did not know, until lately, that I was ill."

"I told you pleasant things would come back, my girl," said the mother.

"I know I shall enjoy his friendship; but, mamma, I could have been happy without any more earthly pleasure, I am sure. I believe one can be happy with Love and Faith and Peace in the heart."

"You have made the great discovery of life, darling," said the mother, joyfully. "Make Faith, Hope, and Love your abiding guests, and all the rest will come in God's own good time. We often wait a long time for the added good things, because we forget what we are to seek first."

—MYRA GOODWIN PLANTZ, in *Western Christian Advocate*.

BOYS AND GIRLS

A NEW YEAR'S WISH

A little tenderer each day
To all who hold me dear ;
A little sweeter in my home,
May I become this year.

Oh, may my eyes that plainly see
My neighbor's faults, grow clear
To sins and errors in myself,
As fades the passing year.

As the chill winter frosts give way
To sunshine's sweet appeal,
May to the winter of my heart
Love's gentle radiance steal.

And thus upon life's barrenness
Shall flowers and fruit appear,
Each season bringing heaven's gifts
To bless my happy year.

— *Christian Endeavor World.*

BABY TSILKA

From the *Deaconess Advocate*.

HAVE the Brownies heard the story of Baby Tsilka? Auntie Brownie heard it this summer from baby's mother herself, as she and some other deaconesses sat with Mrs. Tsilka on the cozy porch of the beautiful Rest Home at Lake Bluff, and the baby pattered and chattered, busy with her play. Baby's mother is a charming woman from Bulgaria, who was educated in this country and then returned with her husband to Turkey to work as a missionary.

Two years ago in September Mrs. Tsilka and another missionary, Miss Ellen Stone, were stolen and carried away to the mountains by a band of brigands. You have perhaps heard the story of how the two women were kept captive six long months, carried from place to place in the mountains by night and hidden in dark, dreary huts by day, in constant fear and terrible hardship till the people in our land should send the five bags of shining gold which the brigands demanded before they would let the captives free.

It was to this life of captivity that Baby Tsilka was born. High up in the mountains in a close, unlighted shepherd's hut, with brigands standing guard at the door and no one to care for her but faithful Miss Stone and a strange country-woman, the tiny maid appeared. It was bitter cold, and she was quickly wrapped in swaddling clothes and laid beside her mother in the straw. Does not the story remind you of the Christ babe and His bed in a manger?

The brigands, fierce men as they were, were kind to baby Ellenchie — for so her mother named her — and when the party traveled on again and even the tiny babe was a greater burden than the mother could carry, one strong man or another took the precious bundle on his arm and carried it through the night's march. "They had baby's feet up quite as often as down," says Mrs. Tsilka, "and often I feared that when they handed her back to me she would be smothered in her heavy blanket." But for seven weeks Ellenchie lived and grew among the brigands. Then one night two of the men took the women and the child far down the mountain side and left them near a Turkish village. To this they made their

way and were soon among friends, for every one knew of their capture and was rejoiced to see them alive again. Two days later the little girl was laid in her father's arms. How thankful he was, for he had been almost wild with the anxious waiting!

Last spring the family — father, mother and baby — came to America. Much of the summer they spent in the Deaconess' Rest Home at Lake Bluff. Baby Ellenchie will soon be two years old. To see her playing about dressed as your little sister might be dressed except for her Turkish slippers with big rosettes on the toes, and chattering as good English as your little sister can chatter, with only now and then a quaint Turkish word, you would never guess that she had been a little brigand in the strange wild coun-



BABY TSILKA AND HER MOTHER

try across the sea. And the funny bundle of clothes which her mother unwraps and says Ellenchie wore in those days seem hardly suited to the demure little maiden who pushes them aside and climbs into her mother's lap, not knowing that the tears in our eyes are for her sorrows.

"She suffered so much — that is why I love her so," says her mother, and hugs her tight.

But Baby Tsilka slips down again and trips away to her play. She has forgotten all about it.

THE LAZY LITTLE GIRL

HELEN A. HAWLEY.

"I WISH you'd have Ellen up for breakfast. I'm so late home nights, she's always gone to bed. Really, I shan't know my own child."

Mr. Skidmore looked severe; I suppose he felt rather cross.

Pretty Mrs. Skidmore puckered her forehead, and there were two tears in her blue eyes. Maybe she didn't know how to manage Ellen so well as if she'd had half a dozen children.

"I've tried almost everything but whipping, and you don't approve of that," she said.

"No, indeed. Moral suasion ought to control children," Mr. Skidmore thought he knew all about it.

"I call her in plenty of time," Mrs. Skidmore went on, "but she dawdles. We both think she ought to dress herself, now she's old enough."

"Certainly," Mr. Skidmore said.

"She puts on one stocking, then she looks out of the window or does something else, and so it goes. Unless I stand over her, she'll take more than an hour."

"Well, I'm off!" Mr. Skidmore had to go without kissing Ellen, which was too bad!

Mrs. Skidmore's forehead puckered a great deal that day; she was thinking hard what new method she could try, to break the bad habit. Suddenly she exclaimed: "I believe that will do!"

Joe, the chore boy, was building a doll's house for Ellen, working at odd times. It was to have two floors, with all the rooms, and really big enough for Ellen to get in herself, if she bent up double.

Mrs. Skidmore called out: "Joe, you needn't work on the doll's house any more today."

Ellen ran in, crying: "Why not, mamma? Oh, dear! it'll never be done." The frame was up, and the floors laid; it was all ready for the partitions. How trying to stop then!

"That depends on you, Ellen. Every morning! you breakfast with papa Joe shall work on the house that day all his spare time, but when you are late, he shall not touch it."

Ellen saw her mother meant it, and though she was late a few times, all coaxing was in vain. What a trial to see the doll's house at a standstill!

So when Ellen was tempted to dawdle she would say, "Joe can't work! Joe can't work!" and pretty soon Mr. Skidmore could kiss her every morning, for she wasn't a lazy little girl any longer.

Clifton Springs, N. Y.

A GOOD RIDDANCE

When the New Year, in at the front door
peeps,
And out at the back door the Old Year
creeps,
I hope he will carry away on his back
A load as big as a pedler's pack;
And we'll stow away in his baggage then
Some things that we never shall want
again.

We will put in the puckery little pout
That drives all the merry dimples out,
And the creasy scowls that up and down
Fold nice little foreheads right into a
frown;
And the little quarrels that spoil the plays,
And the little grumbles on rainy days,
And the bent-up pins, and the teasing jokes
That never seem funny to other folks;
And the stones that are tossed — be sure of
that —
At robin redbreast and pussy cat,
And we'll throw in the bag some cross little
"don'ts,"
And most of the "can'ts" and all of the
"won'ts,"
And the grumpy words that should not be
said
When mamma calls, "It is time for bed."

If we get all these in the Old Year's pack,
And shut it so tight that they can't come
back,
Tomorrow morning we'll surely see
A Happy New Year for you and me.

— *Youth's Companion.*

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson II

SUNDAY, JANUARY 10, 1904.

MATTHEW 3:1-12.

THE PREACHING OF JOHN THE BAPTIST

I Preliminary

1. GOLDEN TEXT: *Repent ye: for the kingdom of heaven is at hand.* — Matt. 3:2.

2. DATE: A. D. 26.

3. PLACE: At the ford of the Jordan in the Wilderness of Judea.

4. PARALLEL PASSAGES: Mark 1:1-8; Luke 3:1-18; John 1:15-28.

5. PERSONS: Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee and Perea; John the Baptist, about 30 years old; Jesus, nearly thirty years old.

6. HOME READINGS: Monday — Matt. 3:1-12. Tuesday — Mark 1:1-8. Wednesday — Isa. 40:1-11. Thursday — Luke 3:1-14. Friday — John 1:19-28. Saturday — Luke 1:67-80. Sunday — Isa. 1:10-20.

II Introductory

It was in the summer of A. D. 26 that a voice was heard in the Judean wilderness whose vibrations soon reached to Jerusalem, and even to distant Galilee. The new prophet was John the Baptist, and his fervent preaching of repentance and the kingdom of heaven in those remote wilds caused him to be recognized by the Evangelist as the one who fulfilled Isaiah's unexhausted prophecy: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." All Judea poured forth to hear him, and the uncompromising earnestness of his utterances, combined with the austerity of his dress and life, produced such an impression that multitudes confessed their sins, and were baptized by him "unto repentance." Never was preacher more fearless. For the self-righteous Pharisee and the cultured but infidel Sadducee he had no soft words. Addressing them as a brood of "vipers," he bade them prove the genuineness of their repentance by appropriate "fruits;" assured them that their trust in their descent from Abraham was worthless, God being able to "raise up children unto Abraham" from the very stones on the beach; warned them that the "axe" of the divine judgment was even now lying ready to hew down and turn to fuel the unfruitful trees; informed them that while he baptized with water, a mightier One was coming, too grand and noble for him to be His sandal-bearer even, whose baptism would be "with the Holy Ghost and with fire;" who would winnow His grain and "garner" the good, but "burn up the chaff with unquenchable fire."

III Expository

1. In those days — not the days of Herod the king, but a generation later. Came (R. V., "cometh") — appeared. John the Baptist — the son of Zacharias and Elizabeth, and related to Jesus, his mother and Mary being cousins. For the remarkable circumstances connected with his birth, see Luke 1. His early life was passed in the solitude of the Judean wilder-

ness and his surname of "the Baptist" was derived from the distinctive rite of his ministry. He was a Nazarite from his birth (see Num. 6). At about the age of thirty he emerged from the wilderness, preached with great success the doctrine of repentance as the preparation for the coming of the Messiah, proclaimed Jesus as the Lamb of God and baptized Him, and after a ministry of about a year's duration was imprisoned by Herod Antipas and put to death. Preaching — proclaiming truths of both present and future significance and urging conformity of life thereto. Wilderness of Judea — the rugged, desolate region lying on both sides of the Jordan, and skirting the western shore of the Dead Sea. It was thinly settled, and haunted by robbers.

2. Repent — that sorrow for sins, confession of the same, renunciation and turning to a better life, all of which are comprehended in that "change of mind" which the original word "repent" here means. Such preaching was especially adapted to the Jewish nation at this time, for, according to Josephus, "Never before had there been an age so fruitful in wickedness." A deep and radical reformation was needed to prepare the nation for the Messiah. Kingdom of heaven — a phrase peculiar to Matthew, who uses it instead of the more common phrase, "kingdom of God." To us the words mean that spiritual, social, eternal dominion of righteousness, joy and peace in the Holy Ghost, which our Lord came to establish in the hearts of men. To the Jews it meant a temporal kingdom to be ruled over by the Messiah; and this error even the apostles shared until Pentecost dispelled it.

3. For this — John. Esaias — the Greek form for Isaiah, taken from the Septuagint, and rendered "Isaiah" in the R. V. This specific prophecy had a primary fulfillment in the return from the Captivity; its ultimate fulfillment was reserved for John the Baptist, who, in John 1:23, applies these words to himself. The voice — "the voice that was to herald the Word; the first 'voice' heard since Malachi's day; an appropriate appellation for John, who was himself a sermon, whose whole public life was vocal with calls to repentance." Prepare ye (R. V., "make ye ready") the way of the Lord. — Just as pioneers were sent forth to cut a path through the wilderness for the advance of some great potentate, and the people were required to clear away obstacles, level down hills and level up valleys, so John the Baptist regarded himself as the herald sent to prepare the way in men's hearts for the Saviour's advent, to humble crested pride, and "clear away the thorns of passion and the stones of sin."

To this day it is customary for monarchs of the East to have the ways prepared for them. When Ibrahim Pasha proposed to visit certain places on Lebanon, the emeers and sheikhs sent forth a general proclamation, somewhat in the style of Isaiah's exhortation (Isa. 42:10), to all the inhabitants, to assemble along the proposed route, and prepare the way before him. The same was done in 1845, on a grand scale, when the Sultan visited Brussels. The stones were gathered out, crooked places straightened, etc. (Thomson).

4. Camel's hair — not the soft, elegant camlet, but cloth woven of the rough hair shed yearly, a sort of sackcloth, resembling the garb of the ancient prophets. John adopted the attire of his prototype Elijah (2 Kings 1:8). Leathern girdle — made of undressed hide, probably. Locusts — not the pods of the so-called locust tree, called "St. John's bread" by the monks in Palestine, but a species of large, winged grasshoppers, very common in Egypt, Nubia, and among the Arabs, as an article of food among the lower classes. They are

boiled, salted, cleaned, dried, put in sacks for sale, and eaten without further preparation, or else boiled, stewed or fried in oil. They are said to "resemble the taste of prawns." Wild honey — either the common honey, which was plentiful in Palestine, or the exudation of fig, palm and other trees. Thus John came "neither eating nor drinking." A man of austere life, indifferent to earthly comforts.

5, 6. Then went out, etc. — All Jerusalem and Judea turned out to hear the new preacher. It was probably the Sabbatical year, when the people to a large degree rested from their toil, and there was also fermenting in men's minds the expectation of the Messiah's speedy coming. Were baptized. — His preaching touched their hearts and awakened their consciences. They testified to their repentance by submitting to the rite of baptism — the rite essentially a Jewish one, not to be confounded with Christian baptism into the Father, Son and Holy Spirit — and confessing, openly and voluntarily, their sins. In Jordan — probably at Bethabara, five miles northeast of Jericho. The great highways from Hebron, Jerusalem, Bethel, Samaria, etc., converged here. Here the Israelites first crossed into Canaan, and here Elijah ascended to heaven.

The Jordan is the principal river of Palestine. It rises among the Lebanon mountains in the north of Palestine, and flows almost exactly due south first through a marshy plain to the Lake Huleh or Merom (Josh. 11:5), then about nine miles to the Lake of Gennesaret, or Sea of Galilee, descending in this distance 600 feet, and reaching at the surface of the lake a point 653 feet below the surface of the Mediterranean, and thence issuing a headlong torrent, crooked and pre-iptuous, through a narrow and desolate valley, occupying 200 miles in its course, though traversing but sixty in a straight line, falling rapidly meanwhile, and finally issuing in the Dead or Salt Sea, whose surface is over 1,300 feet below the level of the Mediterranean. Its average width between the two seas is from seventy to eighty yards (Abbott).

7. Pharisees — literally, "separatists." They held rigidly to the law and its requirements, both oral and written; affected great sanctity; but were really a class of proud, self-righteous, orthodox, bigoted formalists. Sadducees — a name derived probably from their founder Zadok; not numerous or popular, but cultured and rich; rejected tradition, and denied immortality and spiritual existence; in a word, materialists and infidels; had many representatives among the priestly class. Come to his baptism. — They follow the crowd. According to Luke 7:30, not many Pharisees were baptized. John probably thought

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional — alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since." EUGENE FORBES, Lebanon, Kan.

Hood's Sarsaparilla

Cures catarrh — it soothes and strengthens the mucous membrane and builds up the whole system.

they were not fit subjects. Generation of vipers (R. V., "offspring of vipers"). — In this address John either characterizes their doctrine as poisonous and deadly to the religious life of the nation, or, to follow the explanation of Schaff and others, "John here alludes to the first promise of a Saviour (Gen. 3:15) in which 'the seed of the woman,' that is, Christ and His followers, are contrasted with the seed of the serpent, the Devil and his followers. The war of the ages was now approaching its crisis." Who warned you? — John seems to express surprise that they should come. The wrath to come — the divine displeasure at, and punishment of, sin. Malachi alludes to it (3:2; 4:5) in connection with the Messiah's forerunner.

Mutually and entirely antagonistic as were their religious principles and spirit, the stern prophet charges both alike with being the poisoners of the nation's religious principles. Love, and only love, dare call sin and sinners by hard names. The bold and rugged and righteous John spoke God's truth — a sweet balm to the penitent, a sharp blade to the perverse (D. Brown).

8, 9. Bring forth fruits. — He bids them, if really in earnest, to show it by making the tree good, that the fruit also may be good; to at once adopt such principles and course of conduct as shall evince the sincerity of their repentance. Think not to say, etc. — Don't hug the conceit in your hearts, etc. Abraham to our Father — for a father. No error was more deeply rooted in the Jewish mind than this, that their salvation was secured by their descent from Abraham, which made them heirs of the promise. Of these stones — "the pebbles, or shingle, on the beach of the Jordan. Out of the unlearned and despised fishermen of Galilee He raised up His apostles (John 7:48). Out of the outcast and hated Gentiles He built up the new church, 'the new Jerusalem.' The head of the corner was itself 'a stone which the builders despised' " (Abbott).

10. And now — from this time onward. The axe is laid — a startling figure of the imminence of Divine judgment. To be fruitless cannot be tolerated. "God is now taking aim where to hit and how to tell you" (Trapp). Cast into the fire. — See Mal. 4:1. Terrible destruction is here taught. Men are either for fruit or fuel, as they individually elect.

11, 12. With water — in water, either by immersion, or pouring, or sprinkling. Whose shoes — sandals. It was reserved for the lowest slaves to carry the sandals for the master, and yet John professed himself unworthy to do even this for Him whom he was heralding. Holy Ghost and with fire — fulfilled at Pentecost.

12. Whose fan — the winnowing scoop by which the grain was thrown up into the air, so that the wind could blow away the chaff. In like manner, by His word, Christ sifts and separates the good from the bad. Floor — the threshing floor, where the grain is trodden out by cattle. Wheat — true believers, the real fruit of the Spirit. Garner — granaries, usually subterranean and safe from thieves; representing here the church. Unquenchable fire. — The Jews used to set fire to the chaff, lest it should blow back on the grain. The fire thus kindled was a quick and uncontrollable blaze which was not quenched so long as the material lasted — an awful emblem of the consuming wrath of a righteous God.

IV Illustrative

Life to John was a reality. Speech falls from him, sharp, rugged, cutting: a word and no more. "Repent!" "Wrath to come." "The axe is laid at the root of the

trees." "Fruitless trees will be cast into the fire." He spoke as men speak when they are in earnest, simply and abruptly, as if the graces of oratory were out of place. And then, that life of his! The world could understand it. There was written on it, in letters that needed no magnifying glass to read, "Not of this world." It is, after all, this which tells — the reality of unworldliness. The world is looking on to see what religious people mean. It has a most profound contempt for unreality. Such a man as John comes before them. Well, we understand that; we do not like him; get him out of the way, and kill him if he interferes with us — but it is genuine. They then turn and see other men drawing ingenious distinctions between one kind of amusement and another — indulging themselves on the Sabbath day and condemning others who do similar things, and calling that unworldliness. They see that a religious man has a shrewd eye to his business — is quick at making a bargain — captivated by show and ostentation — affects titled society. The world is very keensighted; it looks through the excitement of your religious meetings, quietly watches the zest of your scandal, scans your consciousness, and the question which the world keeps putting pertinaciously is: Are these men in earnest? Is it any marvel if Christian unreality is the subject of scoffs and bitter irony? Let men see that you are real — inconsistent, it may be, sinful; oh! full of sin — impetuous — hasty — perhaps stern — John was. But compel them to feel that you are in earnest. This is the secret of influence (F. W. Robertson).

Deaconess Doings

— The pastors of the Central Illinois Conference, which met at Quincy, Ill., this year, were much interested in the work of the Chadwick Boys' School, and subscribed \$1,200 for its equipment, payable by the first of January.

— A Deaconess Training School will be opened at Seattle the first of the year.

— A new Deaconess Home has been opened at Hamilton, Ontario, by three graduates from the Toronto Training School.

— In the Providence Home last year 6,504 calls were made, 2,619 garments and 98 tons of coal distributed, and 3,600 hours spent in nursing the sick by the six workers.

— A deaconess nurse often gives nine-tenths of her earnings to the Lord instead of the customary one-tenth. When a case comes in that is able to pay she sometimes earns \$20 a week and pays it in to the free bed fund — all but her "allowance" of \$2 a week.

— Eleanor S. Moore, superintendent of the Walden Deaconess Training School, recently addressed the African M. E. Conference in session at Nashville, Tenn. She is the first white woman to address a colored Conference.

— Boston Deaconess Training School has 24 students enrolled.

— A new organ, recently purchased for the Old People's Home at Spokane, Washington, is greatly enjoyed by all.

— The Deaconess Hospital at Great Falls, Mont., is gladly noting the interest manifested by the Junior League of Montana, in sending fruit, flowers and supplies.

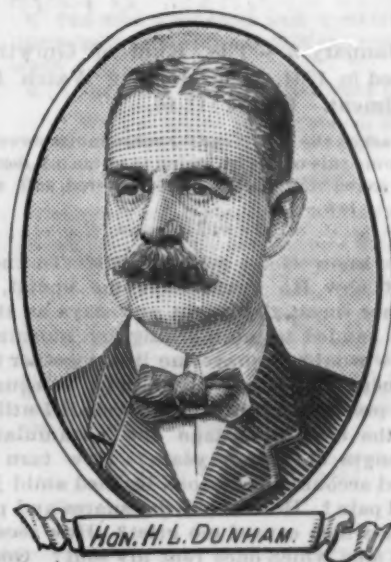
— The Congregational Church has a Deaconess Training School in Chicago which has enrolled twenty-four young women since its beginning two years ago.

— A new and improved elevator has recently been added to the equipment of the Sibley Deaconess Hospital, Washington.

— "Mr. B — of the onion patch," is, in the minds of some at least, a rival to Mrs. Wiggs of the "Cabbage Patch." He is a good gentleman who raises onions and sends the results of his industry in greenbacks to the Deaconess Home near which he lives, much to the gratification of the deaconesses.

— Chicago Training School is the grateful recipient of seventy-five additional copies of

NATURE'S GREATEST CURE



An interesting letter to our readers from Hon. H. L. Dunham, ex-Mayor of Dover, N. J.

Dover, N. J., Nov. 12, 1902.

I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburg, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change, which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles; by this time I noticed such a marked improvement in my health in every way that I felt satisfied I was cured. But to be positive beyond a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 108 State St., and had them make a thorough and complete microscopical examination, which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,
H. L. Dunham
Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals, and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Boston Zion's HERALD.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug-stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Bishop C. C. McCabe's song-book, "Life-Time Hymns," presented by the Bishop.

— The Boston Deaconess Home sends workers to Springfield, Worcester, Lowell, and Gardner, Mass.

— During the past year Sibley Hospital, Wash., has cared for 156 more patients than during the previous year; 240 free patients were cared for this year — about one-third of the entire number.

— Miss Lucy Hill, who has done very efficient work in Peoria Deaconess Hospital, is released from her arduous duties, and a new superintendent, Miss Agnes Martin, takes the superintendency, while Miss Norton, a graduate of Wesley Hospital, Chicago, acts as superintending nurse.

League Prayer Meeting Topics for January

REV. MATTHIAS S. KAUFMAN, D. D.

January 3—The Kind of Growth I Need in 1904. The Morning Watch Enrollment. Eph. 4:11-16.

"I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused. He answered, soft and low,—
'God's will to know.'"

To know God's will in 1904? To know just how He would have me spend, or rather invest, the bright new days as they are handed to me morning by morning? How would He have me link together the transparent, pearly hours, how safeguard the precious minutes? How shall I utilize to the best advantage the accumulated strength of former years? How turn to good account the lessons learned amid joy and pain? How avoid the snares and pitfalls which caused me grief? How escape the sins which once rent my soul? God's will to know? Is that all?

"Will knowledge, then, suffice, New Year?" I cried;
But ere the question into silence died
The answer came; "Nay, this remember too,
God's will to do."

In a famous art gallery of Amsterdam there are three large paintings of old Dutch burgomasters who evidently had distinguished themselves for honorable deeds. In each one of these paintings there are as many as a dozen faces; and although the canvas is greatly crowded, each face is accompanied with a pair of hands without any other part of the body in view. One is gesturing; another is in the act of lifting some object; another pointing out the way; and still another as if ready for a hearty handshake. Action, the thought of doing something worthy, was the thought in color. After the artist knew what to do, he wrought faithfully according to his light. This is the second message the New Year brings to us: Knowledge must be crystallized into deeds.

"Once more I asked, 'Is there still more to tell?'
And once again the answer sweetly fell:
'Yea, this one thing all other things above,
God's will to love.'"

Truly, New Year, thy exactions are great. Love is like the ringing of bells. Their strains are beautiful to hear, but it is hard work to pull them. Past experiences prove to us that we are not naturally centered in God's will, but in our own. Hence to love God's will requires difficult readjustments of natural tendencies. Here sets in the conflict. Our heart life is the Waterloo. Here all is lost or won. Conquer here, then right thinking and right doing will move along as frictionless as fleecy clouds in a June sky.

THE DRILL FIELD

This we have in the "Morning Watch."

1. By reading God's Word our armor is brightened.
2. By studying its divine truths we are nerved for the battles each new day may bring.
3. By meditating upon its demands, our moral sinews are strengthened.

4. By prayer we come to appreciate more and more the love that would bring us to the heart of God.

5. By taking at least fifteen minutes for prayer and Bible study, each new morning of 1904, we shall be greatly helped in knowing, doing and loving God's will. Let us all try it.

6. Hereby may we be lifted above the sinful, the groveling, the debasing, to those heights—

"Where the eye sees the world as one vast plain,
And one boundless reach of sky."

January 10—Some Tests of Repentance. Luke 8:8-14; Psa. 51:1-17.

Here we find three steps in repentance:
1. The consciousness of a wrong; 2. Knowing that sin has offended a sinless God; 3. Taking measures to entreat His forgiveness.

CALLS

1. In the distant skies the thunder mutters—Follies, follies, follies! Think of your follies, and be forgiven.

2. The keen lightnings flash out their—Beware, beware, beware! Hasten ere the storm may lay you low!

3. The fading flowers droop to say: See, you like me must fade and fall and pass away. Be forgiven ere that solemn day is yours.

4. The funeral train, with its burden of dead and dying, sends forth its appeal to repent. Repent while life yet courses through your veins.

5. From the cold, silent marble of the churchyard comes the same word of warning.

6. How wise to heed these as friends of our noble and better selves!

TESTS

1. The Emperor Sigismund, having made promises of amendment during an illness, asked the Archbishop of Cologne how he might know that his repentance was sincere. This is his sensible answer: "If you are as careful to perform in your health as you are forward to promise in your sickness."

2. After one of his great sea-battles a French officer was brought into the presence of Nelson. He went up to the great Admiral and held out his hand. Nelson drew back, and said: "Give me your sword first, and then I will take your hand." So is it with the soul's relation to Christ. The last and truest test of repentance is the absolute surrender of the entire being.

January 17—My Place in the War against Intemperance. Isa. 24:9, 11; Hab. 2:15; 1 Thess. 5:6-8.

ANALOGIES SEVEN

1. Intemperance! Intemperance! It is like a gumtree of Australia. Many are its roots, but never does it cast a refreshing shade.

2. How it spreads! In all directions it reaches and drops its reproductive evils. Like the banyan tree of India, wherever its branches touch they form new trunks.

3. Like a quack and is this terrible vice. It threatens all our public institutions, and the more massive they are the greater is their danger from this treachery.

4. There are those who tell us that alcohol is a food. Yes, in a very small way this may be true. But is it not food somewhat as acid is a food to an iron pipe? The more it is fed in, the less there is left to feed into.

5. Away with open saloons! Veritable boxes of Pandora are they, letting out plagues of every kind.

6. Isolate this curse as you isolate small-pox patients. It is spread by "treating."

RED BLOOD

1. My part! This implies personal responsibility. My part! Surely I have a part to perform. This cannot be questioned.

2. No shirking, no shrinking. Like a patriot noble, let the red blood of philanthropy tingle in my veins! Because the evil may not have assailed my home or my life, is no reason for sluggishly reclining in softness and supine indifference.

3. Young Cornelius Vanderbilt, although a multi-millionaire, did not allow his wealth to so enervate him that he could do nothing for the world. For years he bent his energies to

the task of inventing a fire-box that should be a decided improvement on those in use. After much self-sacrificing toil and self-denial he gave advancing civilization a fire-box of so high an order that it has been adopted by the locomotive works the world over. Some men appear to think their blood too blue to jostle with the "common herd" at primaries and caucuses. Probably it is too blue. Such need a change of blood—a copious infusion of the red blood of patriotism. Then would they see that they owe a soldier's service to their liquor-en-slaved race.

4. There is a box, more essential to the Republic's safety than the fire-box is to a locomotive. It is the ballot-box. Every true citizen is interested in its improvement. No one genius can invent this. It will require the co-operation of all who care for righteousness, temperance and progress.

5. Personally this calls for that well-balanced life which finds its final expression in Christ-inspired devotion.

6. In addition to my practical efforts in union with others to overthrow intemperance, I must keep myself right both in theory and practice.

"This is the vow of my endeavor,
Nothing must from Christ disave,
Total abstinence forever."

January 24—If Christ should Come to Our Town. John 4:28-30, 39-42.

LESSON OUTLINES

1. A woman-preacher. What was a water-pot to her? What a great little journey into the city (verse 28)?

2. Her message. "One told me all things." "Is not this the Christ?" "Come and see" (verse 29).

3. Effective preaching. "Many Samaritans believed," "for the saying of the woman" (verse 39).

4. A country congregation gathered about a well in a beautiful valley (verse 30).

5. The invitation: "That He would tarry with them" (verse 40).

6. The acceptance. "He abode there two days" (verse 40). How long would we desire Him to remain, should He come to our community?

7. Christ's converts. "Many more believed" (verse 41).

8. Collateral evidence. "Now we believe," was the testimony of those who were not convinced by the woman, but who were established in their faith by the presence and word of Christ himself. However, all communities have their doubting Thomases, who must put their fingers in the nail-prints before they will believe. Evidences must be made tangible, such as appeal to the senses (John 20:27).

9. The Saviour's commendation of faith without sight. It is well to believe upon sense evidence, but Christ gave Thomas to understand that they are more "blessed" "that have not seen and yet have believed" (John 20:29).

PLASTERED PROOF

Benjamin Franklin endeavored to convince the farmers of his day that plaster would enrich the soil. But all his philosophical arguments failed. Then he took plaster and formed upon some land near the roadside the sentence: "This has been plastered." The wheat coming up through these letters grew twice as high and was twice as abundant in yield as that around it. When the farmers read the fact for weeks in living green and gold, then and then only did they believe. If people could see Christ in their own towns, would they really believe on Him?

THE INVISIBLE RESIDENT

Christ has "come to our town." He is this

minute on every street and ready to enter every home and every heart that will welcome Him. Some are aware of His presence, for He has taken up His abode within them. To such He is as real as are the men and women they meet. Indeed, spiritual things are in reality more substantial and enduring than the things we apprehend with the senses. Material objects perish. Spiritual realities endure.

THE SECOND COMING

Whatever may be the truth in regard to His second advent in bodily form, there can be no question that He has come again in His spiritual presence. For He himself has said positively: "Lo, I am with you always." This is one of His most blessed assurances. He has come again. Blessed, thrice blessed, are they who enjoy the sweet consciousness of His presence!

January 31 — Christian Stewardship.
Mal. 3 : 10 ; 1 Cor. 16 : 2.

" Largely Thou gavest, gracious Lord,
Largely Thy gifts should be restored."

How bountiful are the blessings of heaven! Think of the material benefits all about us! Think of this highly-favored land! Providence actually seems to show it favors above all other countries — varied

climate, varied products of forest, field, mine, lake, river and ocean. To live in such a republic, in such an age as ours, surely ought to arouse not only impulses of generosity, but such great privileges should lead us to the systematic apportionment of a fair per cent. of income to benevolent and religious uses.

" Daily, hourly, loving and giving
In the poorest life makes heavenly living."

A FINE ART

Yes, such is right giving. It does more than any other art to give body and polish to life. Not grudgingly, but hilariously, would we give if only we fully realized its value to character-building. " He gives nothing but worthless gold who gives from a sense of duty " alone.

REFLEX INFLUENCE

1. Every gift, rightly given, makes it easier to perform our duty in this direction.
2. Every amount paid over to some worthy cause is like a knife severing us from some weight of worldliness.
3. It is the pipe in regular use that gives

forth pure water. Withhold its giving, and the pipe fills with rust or corrodes.

4. Landlords tell us that property is better off to be used by a poor tenant than none at all.

5. The one who daily and systematically lifts weights becomes capable of carrying heavy loads.

6. " The more thou spendest from thy little store,
With a double bounty heaven will give thee more."

THE DIVINE ALCHEMY

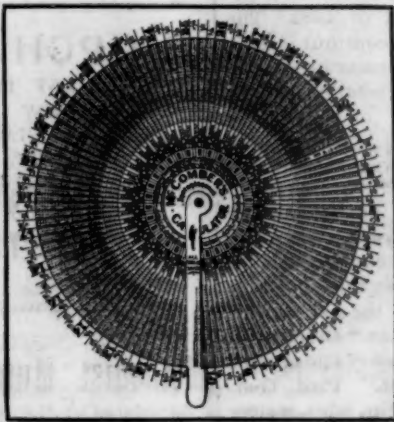
The grace of giving never stands alone. About it are always grouped other beautiful graces. Cultivate it, and see how wonderfully God will send through your soul the enlightening and refining influences of His love. Personally we need the practice of generosity far more than the Lord's cause needs our money. How grand it would be for both the temporal and spiritual welfare of Christ's cause if all our Epworthians were active members of the Stewardship Enrollment! These, united with the Christian Endeavor "Tenth Legion," could mightily affect the onward movement toward the conversion of the world.

" Lift thy lighted lamp on high,
Be a star in some one's sky !"

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OUR BOOK TABLE

OUTLINES OF AN INTRODUCTION TO THE OLD TESTAMENT. By John Walter Beardslee, D. D. F. H. Revell Co. : New York. Price, \$1.20, net.

As Prof. Beardslee is professor in the Western Theological Seminary of the Reformed Church in America, his standpoint is, of course, a severely orthodox one, and the ancient theories of the Old Testament books are defended. Yet the author is very reasonable and fair. As he says in his preface, he has not ignored the later criticism, or underestimated its value, but does not deem the newer ideas sufficiently established to demand the abandonment of the older. "Great gain has already come from the learned and laborious investigations of the new school of criticism, and we hope for still richer fruitage in the future; but the results thus far secured are too vague to become a satisfactory basis for the interpretation of Scripture." He considers that "the subjective impulses of the critic have too much influence in determining his conclusions." This is certainly a danger on both sides, but whether the new or the old yield to it more frequently, might be a question.

THE STORY OF THE NAZARENE: AN ANNOTATED PARAPHRASE. By Noan K. Davis, Ph. D. F. H. Revell Co. : New York. Price, \$1.75, net.

For thirty years Dr. Davis has held the chair of moral philosophy in the University of Virginia. Now, at the age of 73, he puts out this "Layman's Life of Christ." There is nothing very distinctive about it; but, as the author says in the preface, "Man will never tire of the story that has proved to be the most momentous episode in the annals of mankind, and the most beautiful in all literature, the love-story of the wooing of humanity to become the bride of the princely heir to the throne of the universe." "The work has been done," as the writer says, "reverently, with hearty confidence in the historic verity of its basis, a confidence unshaken by its supernatural marvels."

CHARACTER. A Moral Text-book. By Henry Varlun. Hinds & Noble: New York. Price, \$1.50.

There are eighteen chapters, all but three of them divided into twelve sections, each section covering two pages, and each page having a dozen or more sentences aphoristically expressed and numbered. This gives between 4,500 and 5,000 moral maxims on all conceivable topics, designed for the use of parents and teachers in training youth in the principles of conduct, and as an aid to self-culture. The maxims are unquestionably and unexceptionably excellent, tersely expressed, and of the most practical and improving sort; but how far the book can be used as designed, we are not clear. We fear its sale will be small, but we wish it well. Here is one of its precepts: "If you cherish the conviction that Christ was but a good man, and His death but a martyr's sacrifice; if you believe that love, truth and honor are but names; if, in short, you have any disagreeable or unholy theory which cavils at the good of life and the crowding of death, in the name of humanity keep it to yourself."

SYMBOL-PSYCHOLOGY: A New Interpretation of Race-Traditions. By Rev. Adolph Roeder. Harper & Brothers: New York. Price, \$1.50, net.

A study of the meaning of myth and folklore—the symbols by which man has been enlightened and instructed through all ages. The author aims to show the intrinsic coherence and beauty and value of these symbols, pointing, as they do, to the unity of the race and the Fatherhood of God, a part of the evolution of divine things, which culminates in the Holy Book.

"The Man-Animal Story," "The Twin Brother Story," "The Captive Maiden," "Gods, Heroes, Dwarfs and Giants," are some of the chapter titles. It is very interesting to note in these ancient tales the mind of man groping its way toward the light and the truth.

STEPS CHRISTWARD. Counsels for Young Christians. By Howard Allen Bridgman. The Pilgrim Press: Boston.

"The Start," "The Foes," "Helps by the Way," "The Waymarks," "The Rewards," "Wayside Ministries," "The Guide and the Goal"—these are the general themes, with an abundance of sub-topics. The material is drawn mainly from the author's contributions to the *Congregationalist*, of which he is one of the editors. It has been received with high favor there, and hence, rewritten and adapted to a different purpose, fittingly finds the present shape. Much benefit will come from its perusal.

THE NEW ERA IN THE PHILIPPINES. By Arthur J. Brown, D. D. F. H. Revell Co. : New York. Price, \$1.25, net.

Dr. Brown is secretary of the Presbyterian Board of Foreign Missions, and has been to the Philippines. The results of his observations and extended studies into the various problems which there engage attention are conveniently embodied in this excellent book. It is full of reliable information and valuable suggestion on all points, political, educational and religious. The statistics of Protestant missions are brought down to July, 1903. They show a total of 38 ordained missionaries, of whom only six are Methodist; yet in reckoning up the communicants Methodism is credited with 2,050 out of a total of 3,682. The Presbyterians have 1,069 communicants, and the Baptists 500; the former having 13 ordained missionaries. The total of foreign workers is 104.

THE OTHER SIDE OF EVOLUTION. By Rev. Alexander Patterson. The Witona Publishing Co. : Chicago. Price, 60 cents.

By "the other side" the author means the contrary side. He opposes it *in toto*, deems it a "pestilent evil," condemned by Scripture and everything else that is good. "Evolution leaves no room for a Creator," he says. He regards it all as "sheer nonsense, not founded on observation, and wholly unsupported by fact." Prof. Geo. Frederick Wright, of Oberlin, who writes an introduction, while not agreeing with it wholly, considers that "it is fitted to serve as a very needful tonic in these days of the confusion of bad philosophy and fragmentary sciences." Mr. Patterson stoutly declares evolution to be "unscientific, unphilosophical, simply a revamping of the old doctrine of chance, violently opposed to the Bible and destructive of all Christian faith, originating in heathenism and ending in atheism." This is indeed sweeping, and ought to settle the matter, it might seem. But we presume the vast number of eminent Christian scholars who are also enthusiastic evolutionists will not be particularly disturbed by all this rant.

CONTROL IN EVOLUTION. A Discussion of the Fundamental Principles of Social Order and Progress. By Geo. F. Wilkin, Ph. D. A. C. Armstrong & Son: New York. Price, \$1.25.

Dr. Wilkin directs his treatise to a very different class of people from those who will be delighted by Mr. Patterson's volume, namely, those, as he says, "in whose minds the demand for rational conviction tends to outweigh the appeal of tradition or of sentiment." President A. H. Strong, of Rochester Theological Seminary, who writes the introduction, says: "Christianity can make use of all the truth of evolution without giving up any of its peculiar teachings." He says of the evolutionary philosophy: "As the method of a personal God it is not only intelligible, but convinc-

ing." The author, he says, "has done much in this work to put science and religion at rights with one another, and to give the Christian faith a new hold upon all thoughtful men." Such books are indeed of value. But those which tend to disgust thoughtful men with Christianity and the Bible, by their misrepresentations of both, do great harm.

PRINCELY MEN IN THE HEAVENLY KINGDOM. By Harlan P. Beach. United Society of Christian Endeavor: Boston. Price, 50 cents, cloth; 35 cents, paper.

This is one of the Forward Mission Study Courses, edited by S. Earl Taylor and Amos R. Wells as a committee of the Interdenominational Young People's Missionary Movement. The "Heavenly Kingdom" means China. The "Princely Men" are Morrison, Gilmour, Nevins, Mackenzie, Mackay, and some martyrs of the Boxer uprising. With questions, maps, pictures, etc., it is just the thing for mission study courses.

THE FOR OF COMPROMISE; and Other Essays. By William Garrott Brown. The Macmillan Co. : New York. Price, \$1.50, net.

The other essays are: "A Defence of American Parties," "The Task of the American Historian," and "The Great Occasions of an American University." By this latter he means Harvard, where the paper was read two years ago. The first three essays have already appeared in the *Atlantic Monthly*. By the "for of compromise" the author means that sense of duty, or that devotion to an ideal, which insists on being pursued, no matter at what cost.

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Christian Work in a New England College

MARY E. KING.

PERHAPS few people outside of those connected with the college realize how much Christian work is done by the Mount Holyoke Young Women's Christian Association, both among the college girls and among the factory girls at Holyoke. The work is conducted in such a quiet way that the large number outside hardly realize its extent. It is the purpose of this article to show in a brief way what the girls are doing to enlarge their interests.

The Y. W. C. A. work may be divided into the Extension, Student Volunteer, and the General departments. The Extension branch has mainly to do with the Holyoke factory girls. College students go down to Holyoke twice a week to meet these girls. Several clubs have been formed during the past few years. The Sunshine Club, composed of girls about eighteen years old, is chiefly for social purposes; the Golden Rule Club, composed of younger girls, makes scrap-books for the children of the Colored Orphanage and picks flowers for the Old Ladies' Home. There are Bible classes in connection with these clubs and also social evenings. A new club — the Nonotuck — has just been started for girls of fifteen or sixteen years of age. They are to have a Bible class, and will sew for the Orphanage or for others who need clothing. A club for children of nine years and under has also been started. In connection with this work is the assistance given by the college girls to Grace Church in Holyoke, where, on Sunday afternoons, the girls help in the Junior Christian Endeavor meetings. A physical culture class, in connection with the Young Woman's Club of Holyoke, is under Y. W. C. A. supervision, the girls acting as instructors. In South Hadley services are held at the Poor Farm every Sunday, and the girls call on the old and sick people in the town, sometimes carrying them flowers or reading and singing to them.

The Student Volunteer Band is composed of girls who expect to become missionaries. Alice Van Doren, leader of the band for 1903, has sailed for India this fall, where she is to work at Ramahpetee. At present Miss Hoyt is the representative of the college in foreign fields. The Volunteer meetings are held on Sunday afternoons. Every two weeks these meetings are thrown open to members of the college and their friends who may wish to attend.

The first general missionary conference of all the New England colleges was held at Northampton, this fall. Mount Holyoke sent a delegation of one hundred girls. Northfield, Mount Hermon, Amherst, Williams, Smith, Yale, Wesleyan and the

Springfield Training School sent delegates. The speakers were President Woolley, of Mount Holyoke, Harlan Beach, Bishop Thoburn of India, and Robert Speer.

The General department of the college Y. M. C. A., which has to do with Christian work among the college girls, has charge of Bible classes conducted by students and members of the faculty. Three hundred and fifty girls are taking Bible and mission courses in twenty-eight classes. The Association takes charge of mid-week prayer-meeting alternate weeks, and of the Sunday evening meetings in the same way. Many fine speakers are secured; among the number for this year is Mr. Mott.

A reception is given to the whole college by the Y. W. C. A. and the Students' League on the opening Saturday of the college year. President Woolley receives at this time, thus giving all new students a chance to meet her as well as the college girls. The reception committee is at South Hadley several days before college opens to take charge of the freshmen who are taking entrance examinations, and to meet new students who come on every train.

The Practical Service committee has charge of lost and found articles, the exchange of books, furnishing posters, and the employment of students who wish to aid themselves in paying their way through college.

The tenth anniversary of the Y. W. C. A. occurred Nov. 22. Mrs. Effie Price Gladling delivering the address. At present the total membership of the Association is about 600.

Mount Holyoke College.

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THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—The address on Monday, Jan. 4, will be made by Rev. P. S. Henson, D. D., pastor of Tremont Temple Church, Boston.

Boston District

Worcester.—It is settled that all the Methodist Episcopal Churches in Worcester are soon to be out of debt. The movement began in Grace Church, under the leadership of Dr. Brady. Trinity followed suit, and Webster Square and Coral Street are now in line. Grace was most deeply involved. She had labored under a debt of \$50,000 for many years. It was reduced to \$25,000, and now it is more than all subscribed and being paid so rapidly that the mortgage is to be burned before next Conference. Laurel Street and Park Avenue are free, and about \$13,000 will deliver Webster Square and Coral St.—about an equal amount on each. The Worcester City Missionary Society is interested in this, and Mr. A. B. F. Kinney, the president, and Dr. Brady say it will begin to lift them out next year. This will make \$130,000 that Worcester Methodists have paid within a very short period on their property. The influence is being felt in increased congregations and healthy growth of the churches.

Whitinsville.—An Epworth League Reading Circle, a "Sunshine Circle" of girls, a weekly class-meeting at Linwood, a regular cottage prayer-meeting every two weeks at the "West End," a meeting for Armenians every Wednesday night, are suggestive of spiritual life and activity. The World's Temperance Sunday was duly observed, the children of the Sunday-school were pledged, "Conquest" flags displayed, and "Conquest" buttons distributed. The pastor, Rev. Wesley Wiggin, is

everywhere in evidence and greatly beloved. The new parsonage—all paid for—is a delight to everybody, particularly to the pastor's family.

Southbridge.—Dr. A. B. Kendig has captured the people by his strong preaching and loving personality. Much disappointed at the loss of their pastor, Rev. W. H. Meredith, hope has revived. Large congregations wait on Dr. Kendig's ministry, including the children, to whom he preaches a brief object-sermon each Sunday morning. For them he has organized a "Church Army." A deep spiritual interest is manifest. It is hoped that many will be saved.

Cambridge District

St. Paul's, Lowell.—The Woman's Foreign and Home Missionary Societies of St. Paul's Church are enjoying a period of great prosperity. During the past year there have been monthly meetings, at which speakers have been present from abroad. The attendance has been large and the interest great. Recently these societies held a Christmas sale at the residence of the president, Mrs. Charles H. Stowell. There were eight tables in the various rooms of this spacious and elegant home. Neighbors, friends and church people patronized the sale in good numbers. As a result every one had a pleasant social time, and the sum of nearly \$300 was made over and above all expenses.

Waltham, Emmanuel-El.—At the fourth quarterly conference of this church, held Dec. 11, the pastor, Rev. James W. Higgins, was unanimously invited to return for the fifth year.

EAST MAINE CONFERENCE

Rockland District

East Pittston.—Rev. L. L. Harris and wife are bereaved in the death, from diphtheria, of their little grandson, Gerald Robert Nye, aged two years, son of Paul T. and Edith Harris Nye, of Westfield, Mass. Little Gerald was a remarkably bright and winsome child and was beloved by all who knew him. His death is a keen blow to his parents and grandparents, and greatly regretted by a wide circle of friends.

N. E. SOUTHERN CONFERENCE

Norwich District

East Thompson.—Rev. Fay R. Hunt has been appointed by the presiding elder as the supply for the balance of the Conference year.

Personal.—"The Call" of Bishop Mallalien for special prayer to God in the closing up of the old year will find a response in many hearts, and will result in blessing "according to your faith." SCRIPTUM.

CHURCH REGISTER

HERALD CALENDAR

Augusta Dist. Conf., Livermore Falls, Feb. 29-Mar. 1

WEEK OF PRAYER.—The Week of Prayer will be observed in Boston by interdenominational services in Tremont Temple from 12 to 1 o'clock, beginning Monday, Jan. 4. Fifteen-minute addresses will be made by the following well-known ministers: Monday, Jan. 4, Rev. W. T. McElveen, D. D., and Rev. W. W. Bustard; Tuesday, Jan. 5, Rev. P. S. Henson, D. D., and Rev. Arthur Little, D. D.; Wednesday, Jan. 6, Rev. J. J. Dunlop, D. D., and Rev. A. H. Plumb, D. D.; Thursday, Jan. 7, Rev. L. B. Bates, D. D., and Rev. C. L. Morgan, D. D.; Friday, Jan. 8, Rev. J. D. Pickles, D. D., and Rev. Thomas S. Barbour, D. D.

W. H. M. S.—The quarterly meeting of the New England Conference will be held at Winthrop St. Church, Roxbury, Wednesday, Jan. 6. Sessions at 10.30 and 2. A very interesting program has been arranged. In the morning, Mrs. Janette Hill Knox, of Dakota, will speak on "Our Own Land," and Mrs. Walter C. Perkins, delegate to Chattanooga, will report the doings of the recent convention. At 2

o'clock there will be an address by Rev. George H. Spencer, of East Boston, followed by the usual business and reports.

The noon lunch will be served in the church at 15 cents a plate. Warren St. cars from Dudley St. terminal pass Winthrop St.

MRS. M. C. STANWOOD, Rec. Sec.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

Marriages

WHITE - KNAPP.—At People's Temple parsonage, Boston, Dec. 24, by Rev. Charles A. Crane, Douglas White and Ella Ayer Knapp.

RAMSAY - THOMSON.—At 7 Park Square, Boston, Dec. 24, by Rev. Charles A. Crane, Alexander M. Ramsay and Mary Thomson.

HARRIS - FRANCE.—At People's Temple parsonage, Boston, Dec. 24, by Rev. Charles A. Crane, Oscar M. Harris and Leona R. France.

SPILLER - SHAW.—At Oldtown, Me., Dec. 17, by Rev. N. B. Cook, Elmer W. Spiller and Anna L. Shaw, both of Oldtown.

MCDONALD - TWOMBLY.—At Milford, Me., Dec. 24, by Rev. N. B. Cook, William H. McDonald and Virgie M. Twombly, both of Milford.

WRIGHT - SHAW.—In Foxcroft, Me., at the home of the bride, Dec. 25, by Rev. H. W. Norton, Arthur Le Roy Wright and Nettie Mae Shaw, both of Foxcroft.

Lameness in the muscles and joints indicates rheumatism. Don't dally with it a minute. Take Hood's Sarsaparilla and cure it.

NEW ENGLAND DEACONESS AID SOCIETY.—The annual meeting for the election of officers of the D. A. S. occurs Tuesday, Jan. 5, at 2.30 p. m., in Wesleyan Building, 36 Bromfield St., Boston. ADELAIDE SLACK, Cor. Sec.

REOPENING AT RIVERDALE, GLOUCESTER.—The Riverdale Methodist Episcopal Church, Gloucester, has been expending \$1,400 in improving its audience-room. It will have re-opening services, Dec. 30 and 31. Rev. J. M. Leonard, D. D., will preach Dec. 30, at 7.30 p. m. A platform meeting, with a social hour after, will be held Dec. 31, at 7.30 p. m. Speeches by ex-pastors and others. All ex-pastors and former members and friends of this old church are cordially invited to visit us at these services. FAYETTE NICHOLS.

The Chicago & Northwestern Railway gives the traveler to the West and Northwest the perfection of train service, with its *six fast trains*—the "Overland Limited," in less than three days to California; the "Chicago and Portland Special," three days to Oregon and Washington; the "Colorado Special," one night to Denver; the "Northwestern Limited," to St. Paul and Minneapolis; the "Duluth Fast Mail," to the head of the Lakes; the "Copper Country Express," to Calumet, Marquette, and Lake Superior points. Favorable rates and diversity of route. Round-trip tickets to Pacific Coast on sale daily. For tickets, sleeping car reservations, maps and full information call or write J. E. BRITAIN, Gen. Agt., 300 Washington St., Boston, Mass.

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WE PAY \$33 A WEEK and expenses to men with rigs to introduce Poultry Compound. INTERNATIONAL MFG. CO., Parsons, Kans.

WANTED At a reasonable price, about 40 second hand copies of "Finest of the Wheat, No. 1." Also: FOR SALE, very reasonably, a set of Palpit Furniture, black walnut wood, red plush covering, used but a short time. Write at once to P. O. Box 281, Arctic, R. I.

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OBITUARIES

"The Methodists Die Well"

REV. ELLIOTT F. STUDLEY.

So it was said, in days gone by;
They shouted and sang, for Jesus was nigh,
And when they looked at their sunset sky,
And shadows of evening fell,
While entering shadows and death's cold wave,
They felt the presence of One to save,
And marched to glory over the grave:
"The Methodists die well."

They say the church is dying out,
The songs have changed, and where's the shout?
That "corn-crib" soon will hold, no doubt,
All Methodists quite well.
But count the millions we've given, and
Behold our converts from every land,
And answer me then, ye croaking band:
"The Methodists die well."

New Bedford, Mass.

Babb.—Mrs. Lydia L. Babb, daughter of Thomas and Sarah Brooks, was born in Porter, Maine, July 27, 1839, and died in Somersworth, N. H., Dec. 3, 1903.

She was married, Jan. 18, 1862, to Leander Babb, who, with their two sons, Herbert E. and Ernest W., survives her. She also leaves two sisters—Mrs. Lucy Blake, of Brownfield, Me., and Mrs. Addie B. Clarke, of Shirley, Mass.

Mrs. Babb was converted in early life, was baptized when about eighteen years of age, and united with the Freewill Baptist Church in Porter. When she removed to Somersworth she united with the Main Street Methodist Episcopal Church, and retained her membership there until the church disbanded. Later she joined the High Street Methodist Episcopal Church, and was a member of its communion at the time of her death. She was a constant attendant on the means of grace so long as her health would permit, and she carried her religion into her home and everyday life. In the church, particularly in the Main Street organization, she was workful and happy, and for a number of years she taught in the Sunday-school.

The illness which caused Mrs. Babb's death lasted for months, with only alternations of relief, and for weeks she suffered intensely. But she never murmured, and was always calm and patient and full of faith in her Redeemer. Her courage was wonderful, and excited the admiration of her many visitors. She said: "The neighbors around here are just lovely;" and the neighbors say that she will be sadly missed. She was a homemaker, and a great loneliness has come to those who were most closely associated with her.

The funeral services were held in High St. Church, Sunday afternoon, Dec. 6, and were largely attended. Music was furnished by a quartet composed of Miss Edith M. Le Gros, Miss Josephine W. Preston, Frank L. Tibbette, and Frank H. Plummer. Rev. William H. Hutchin, her pastor, officiated. The body was placed in the tomb in Evergreen Cemetery, Berwick, Maine.

Dearborn.—Mrs. Abby F. Dearborn was born in Starks, Me., July 8, 1829, and entered into rest, Nov. 29, 1903, at West Falmouth, Me.

As the daughter of Mr. and Mrs. William E. Folsom she descended from a sturdy and noted Methodist family. She was married, Nov. 24, 1856, to Adoniram J. Dearborn, with whom she shared a beautiful home life of fifty-three years. This home life is now gratefully remembered by Mr. Dearborn and two sons—Charles W. Dearborn, of East Saugus, Mass., and George Dearborn, of West Falmouth, Me.

Mrs. Dearborn was converted at twelve years of age and united with the Methodist Episcopal Church at Industry, Me. She thus blessed the church with an active membership of seventy-one years. Her interest in Methodism is shown by the fact that she was a regular reader of ZION'S HERALD for over fifty years. For many years her church home was at West Falmouth, Me., where during three years Mr. Dearborn

served as the regular pastor. Her residence for about sixteen years was in East Saugus, where the people testify to her genuine Christian experience. During the last five years her church relation has been at Boston St., Lynn. The funeral service and burial took place at East Saugus, Dec. 3, 1903.

An indication of Mrs. Dearborn's religious life is shown by the marked verses and marginal notes in her Bible. After one of the Psalms she wrote: "He gave me that peace that is like a river, which after flowing more than sixty years into my heart leaves the supply ever full." The longing of her heart was for a child-like simplicity, humility and trust. Her spiritual life was abiding and mature in its fruitage. Acquaintances of thirty years point back to the great help received from her Christian influence. Her physician said of her that hers was one of the noblest Christian lives he had met. Her conversation was upon the themes of the kingdom. The memory of this sainted soul is a most sacred benediction, both in the home and community circle. Mr. Dearborn is sustained by the "peace of God, which passeth all understanding." From the celestial shore she now calleth us into the blessed privileges of the heavenly life. JOHN R. CHAFFEE.

Phlippen.—German S. Phlippen, of Methuen, Mass., departed this life, Nov. 7, 1903, aged 88 years.

A sudden attack of pneumonia was the cause of his death, and he was confined to his bed but six days. He was one of the most highly-respected citizens of Methuen, having been a resident of that town for over forty years. He resided in Melrose, Mass., from 1840 to 1860, and worked there at his trade of shoemaker. After moving to Methuen he purchased a farm, where he lived at the time of his death. He was a loyal Methodist, being a member of Garden St. Methodist Episcopal Church, Lawrence. He was also a prominent member of Methuen Grange, P. of H., and served several terms as chaplain of Pomona Grange, Essex County. He was an energetic, progressive man, of high ideals, always interested in every good work for the uplifting of humanity. He will be greatly missed in the family and community, as he was a man of a genial, social nature, who thought very highly of his friends and prized their esteem and confidence. He was one of the oldest subscribers to ZION'S HERALD, having taken it continuously for sixty-three years.

Mr. Phlippen leaves a wife, a sister, and five sons to mourn their loss. "Blessed are the dead who die in the Lord, for their works do follow them."

Hibbard.—Mrs. Elizabeth F. Hibbard was born in Haddam, Conn., Nov. 28, 1823, and died in Manchester, Conn., Dec. 7, 1903.

She was the daughter of William and Hannah (Ely) Emmons. At fourteen years of age she was converted to Christ under the labors of Rev. William Simmons, and united with the Methodist Episcopal Church in Moodus. She came to Manchester in 1846, and joined the Methodist Church, which at that time worshipped at what is known as the Centre. In 1848 she was married to Edwin B. Hibbard, who was a faithful official member of the church until his death in 1877. Four children blessed this union, only one of whom, Mr. William E. Hibbard, survives. Besides this son two sisters, two brothers, and grandchildren, with a large circle of friends, mourn her departure.

When the Methodist Church at the Centre was amicably divided to form the North and South Methodist Churches of Manchester, Mrs. Hibbard and her husband, living at the north end of the town, took letters to the North Church. She became active in all departments of church work. Her aim was to cultivate an intelligent and practical piety. She studied the Bible and read Christian literature. She was a constant reader of ZION'S HERALD. When the present church building was erected she solicited a part of the funds, and never lost her interest in the welfare of the church property. She was loyal, helpful and hospitable to her pastors, and a regular attendant upon the means of grace. We may say of her that she was "fervent in spirit," "always abounding in the work of the Lord." "Her almsdeeds and her needlework" were in evidence of her thoughtfulness and love. It was in her home, however, that her Christian life shone with brightest lustre. All that came in here felt the

influence of her Christian life. Humble, modest, plain, zealous in every good work, she respected neither race nor creed in her unstinted self-sacrifice for others, and thus won the confidence and affection of all around her.

The place she held in the affection of the people was manifested on Wednesday, Dec. 9, when the spacious residence was crowded with mourners representing all classes of people. Protestants and Roman Catholics, rich and poor alike, felt a common sorrow because she had passed away. The funeral services were conducted by her pastor, Rev. U. T. Hatch, assisted by Rev. E. P. Phreaner, of Centerville, R. I., and Rev. C. H. Barber, of the North Congregational Church. A quartet from the church choir rendered appropriate music. The body was laid to rest beside her husband and three children in the Buckland Cemetery. "And I heard a voice from heaven saying unto me, Write, From henceforth blessed are the dead who die in the Lord. Even so, saith the Spirit; for they rest from their labors and their works do follow them."

C. F. HATCH.

Boynston.—Lucy Jane Boynston was born in Denmark, Me., Oct. 30, 1822, and entered her heavenly home, July 21, 1903.

She was the only child of Elisha H. and Lovey Gilman, and received an excellent education at Fryeburg Academy, at that time one of the best in the State. There she became acquainted with her future husband, Robert T. Boynston. They were married in 1848, and lived at West Baldwin, Maine, until 1852, when they moved to the town of Oxford in the same State. While in West Baldwin they united with the Methodist Episcopal Church, and continued its generous supporters and earnest, consistent members throughout their lives. God gave them nine dear children, three of whom preceded their parents to the better land. The remaining six are devout, God-fearing men and women, following faithfully in the steps of their revered parents with the firm belief of the ultimate reunion of the entire family in heaven.

Since the death of her husband in 1884, Mrs. Boynston has with her loving presence and helpfulness blessed the homes of her children. Their interests were always hers, her visits among them always brought sunshine and cheer, and gladly they cared for her. Her last days were spent at the home of her daughter,

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Mrs. I. J. Ferguson, in South Framingham, Mass., where three of the six children now reside. They were days of remarkable Christian triumph. The conscious presence of Christ as her loving Saviour, the certainty that she was nearing heaven, the unfeigned love of her children, sustained her, and the "peace that passeth understanding" was with her until her eyes closed upon the scenes of earth to reopen them amid the glories of heaven.

Walker. — Caroline A. Walker, daughter of John and Eliza Walker, was born in Farmington, N. H., Nov. 24, 1824, and died in the same place, Nov. 3, 1903.

Miss Walker was converted when but eighteen years of age, and united with the First Methodist Episcopal Church in Haverhill, Mass., in 1853. She joined the First Church in Rochester, N. H., by letter, Nov. 5, 1864, where she remained a faithful and zealous worker until God called her to realms of light and joy in heaven. She was a lifelong subscriber to ZION'S HERALD. She read her own church paper and loved and labored for the Methodist Episcopal Church. She joined the N. H. Conference Missionary Society, April 10, 1891. Too much could not be said regarding the life of this good woman, and heaven was made richer when she entered in where she awaits the coming of her loved ones who miss her wise counsel and words of cheer.

Two sisters and three brothers are left to mourn their loss. She was buried, Nov. 6, 1903, from the home where she was born, and where also her parents and grandfather were born.

L. R. D.

White. — Mrs. Emille B. (King) White, wife of Orra A. White, passed to the heavenly rest, Nov. 10, 1903. She was born in Glover, Vt., July 2, 1841.

She was one of a family of seven children, of whom three brothers and a sister still live. Her parents were Wesleyan Methodists. Before her marriage she was a successful teacher in Glover. Her married life commenced Oct. 22, 1863, and for thirty-seven years she has been a resident of Barton, Vt. She became a member of the Methodist Episcopal Church at Barton Landing in 1876, under the pastorate of Rev. A. H. Webb, and transferred to Barton in 1888. She was the mother of four children, of whom a daughter died in infancy. The others are Leon E. White, M. D., of Boston; Lilla A., wife of Rev. Junius E. Mead, pastor of the Methodist Episcopal Church at Burlington, Vt.; and Arthur O., of Barton. Her home was always a place of rest, to which her pastors were welcomed as members of the family. Her heart was tender and her hands always ready to assist when neighbors were in sorrow or in need.

Mrs. White's life was a constant, consistent testimony to her faith in Him who has told us to "cast all our care upon Him, and He will sustain us." She was a wife whose affection, counsel and faith made her a true helpmate and an ever-increasing source of comfort and strength, and a considerate mother, whose life was so unselfish it must ever be a remembrance stimulating her children to best attainments. Husband, children, kindred and friends rise up to call her blessed. Rev. W. E. Douglas, a former pastor, of Windsor, Vt., spoke words of comfort to the bereaved family, assisted by the writer. May we all wait with her devotion and faith until we are called to meet her in that world of greater opportunities, where partings are unknown.

W. C. JOHNSON.

Huntley. — Nehemiah Huntley was born in Plantation No. 14, Me., in September, 1814, and died at the home of his daughter, Mrs. Octavia O. Huntley, in East Machias, Me., Oct. 28, 1903, aged 89 years.

In 1839 he married Miss Emma B. Maker, of Cutler, who left him for the heavenly home twelve years ago. Five children were sent to brighten their home, but they had to part with them one by one, and the daughter with whom

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he died is the only surviving member of the family.

Mr. Huntley and his wife were converted under the labors of Rev. Joseph King forty-nine years ago, and united with the Methodist Episcopal Church. His conversion was of that marked type in which the power of the Holy Spirit is manifest, and he delighted to dwell upon it as one of the bright spots in his life. During the remaining years of a long life, from conversion until death, Mr. Huntley served the church of his choice with great fidelity and intelligence. He acted in the capacity of Sunday-school superintendent and class-leader and was always ready to lift his voice in prayer or praise for his Saviour. His spirit was like that of the Psalmist, who said: "I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

He was totally blind during the last twenty years of his life, but bore his infirmity with great patience and cheerfulness, his favorite hymn being, "There is sunshine in my soul." His last days on earth were full of a great peace and trust in his Saviour. His last day on earth was spent in quiet prayer, and toward evening the summons came for him to join the choir invisible. It was not death, but transition from the scenes of earth to brighter scenes where his treasure long had been.

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IN DEFENCE OF THE FAITH*

REV. JAMES MUDGE, D. D.

SOME see no need of such defences. Apologetics is with them a wholly superfluous science. They are not troubled with any doubts, and they have no sympathy whatever with skeptics. Moreover, they consider that this work has been done, once for all, in the ages of the past. With them all things are as when their great-great grandfathers fell asleep. What answered then will answer now. Nothing of importance has happened since in the realm of thought. They do not wish to be disturbed or compelled to think, and find no necessity for it. For them a book like Dr. Rice's has no mission, and is a positive offence.

But there are others. These are in touch with modern movements in the world of mind. They are aware that great things have happened in the past century, things vitally affecting men's attitude Godward, and in some respects radically changing theological conceptions. They clearly perceive the necessity for restatements of doctrine in adaptation to the present condition of matters and for a re-formation of certain lines of defence made obsolete by recent discoveries. It is with them a solemn duty not to permit, if they can prevent it, the alienation from Christianity of the scholarly minds of today. And the church is to be heartily congratulated that it possesses such defenders of the faith, men who fully comprehend, on the one hand, the value of the contribution which science has made to the kingdom of truth, while, on the other hand, they yield to none in their high appreciation of the eternal verities of religion. These devout scholars are often called heretics, and subjected more or less to ignorant calumny, but very few are more deserving of the thanks of mankind, and their labors are exceedingly fruitful of good.

Prof. Rice, in our opinion, has placed the church under a large debt of gratitude by the production of the volume mentioned below, containing the reflections and results wrought out by many years of study. Its object is most praiseworthy and of highest importance. He aims to show that "the old heritage of Christian faith need not be lost in gaining the new treasures of science;" that the changes in be-

lief necessitated by scientific advance can be made without disturbing the essentials of Christianity; that no scientific discovery contradicts aught that is fundamental in our holy religion, or touches any of the central truths. "A Heavenly Father, a risen Saviour, an inspired and inspiring Bible, an immortal hope, are still ours." The faith which first breathed in the unscientific atmosphere of the first century survives, with no essential alterations, in the scientific atmosphere of the twentieth century. The plasticity of Christianity, its power of adaptation to new environment, assures its permanency. Surely to bring out this fact with clearness is a grand achievement.

Of course all will not agree with the Professor as to what are the essentials, or as to what is the best line of defence in the present condition of the conflict. But if there should be those who consider that he has betrayed the faith, instead of defending it, we trust they will at least give him credit for the highest motives and perceive the inadvisability of precipitating a second trial at the next session of the New York East Conference. We proceed to indicate briefly some of the positions taken by the author:

"With the abandonment of the dogma of inerrancy of Scripture, which forms no part of the catholic faith of the church and whose influence has been always pernicious, the conflict between theology and geology is at an end." "With the moral teaching of the psalm in the first chapter and the allegory in the second science has no conflict and requires no reconciliation." "It is evident that we have in the book of Genesis nothing that approaches the character of reliable history till about the time of Abraham. The comparison of the teachings of science with the record of Genesis leads us to the conclusion that the date and method of creation of the earth and of man, and the early history of the human race, are not matter of divine revelation, but matter for scientific investigation. An agreement between the results of scientific investigation and Hebrew tradition is neither to be sought nor expected."

The resurrection of Christ he regards as the most important and best attested of all miracles, an integral part of the Christian revelation, and he furnishes a splendid argument for its trustworthiness, regarding disbelief in it as demanding greater credulity than belief. The evidence of miracles to Christianity he considers as still valid and still needed. The following statement shows his position as to the general subject: "The tendencies of scientific thought have compelled us to reject as unhistoric some of the Biblical narratives of miracle, and to regard others as more or less doubtful." "It must be the work of a criticism at once fearless and reverent to examine independently each one of the Biblical narratives and estimate its degree of probability. Some miracles can be very confidently accepted. A critical examination of others seems to require their rejection as unhistorical. In regard to a large number the wisest attitude may probably be a suspension of judgment." "There can be no more pernicious teaching than that all the miracles of the Bible must stand or fall together." "There is no more effective way of destroying the faith in Christianity than to teach men that we cannot accept the resurrection of Jesus without accepting of equally historic the standing still of sun and moon and Jonah's sojourn in the whale."

The author is especially effective and sound in setting forth clearly the vast importance of holding firmly to the universal, uninterrupted presence of an immanent intelligence in the universe. Science most

emphatically repudiates that popular theology which finds a manifestation of God only in unusual and startling events, only where there are gaps in the continuity of nature. Science in no way interferes with, but confirms, faith in a God omnipresent and immanent; but the "carpenter God" theory must go. A world everywhere full of God, such as was seen by the ancient Hebrew bards and such as knows no essential difference between natural and supernatural, is fully acceptable to science, and gives the only practicable foundation for an intelligent, consistent, comforting doctrine of providence and prayer. Dr. Rice's remarks on these themes will be found invaluable, and might be much extended with profit.

He says, at the end of the book: "The compatibility of a theoretical skepticism with a practical faith seems to me the most important practical lesson from this discussion." "In the individual and in the church the creed which is in process of formation may serve at every stage the purpose of a vigorous religious life." Inquiry and belief may go together. The final form of the Christian faith is far in the future. Meanwhile personal religious life need be in no way disturbed by the fullest acceptance of scientific teachings. And they are the truest friends both of Christianity and of the Bible who are laboring honestly, earnestly, to make the new adjustment of doctrine which is absolutely necessary if Christianity is not to become extinct and the Bible to be hopelessly discredited. They are its real enemies, though posing as its only friends, who blindly, obstinately, resist all endeavors to adapt it to these new surroundings and thus precipitate a needless conflict which can have but one outcome. The denunciation of those who are taking the only way to securely preserve to us all that is most precious in the Bible is very similar to the stoning of the English doctors by the ignorant, superstitious natives of the villages in India which the doctors were trying to save from the ravages of the plague; the natives thought they were maliciously spreading it.

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The Closing Year

ANOTHER year is closing around you. Soon its horizon boundary will have fallen behind you, shutting off forever this large space of your life. Shall you need the last red embers of its sinking fire to make visible to you with their glow the preciousness of opportunities and blessings written in invisible ink while they were enjoyed in your memories? Shall you need the last level rays of the sunset of the year to slant across all its past scenes to beautify them, as the setting sun brings out the red on the pine stems and the golden gleam on the upland pastures? The close of the year opens your eyes to realize how much you have lost, how unprofitably you have spent your time, have sold your precious hours and days for things of naught. There is no sadder word in the English language than the word "gone." How much is gone that you would gladly recall! How much is gone that you would gladly bury forever! How much is gone that has left you poorer and weaker than you were before! A whole year of life taken out of your little store of threescore years and ten. How much it might have done for you, and how little it has accomplished! As it is vanishing from your sight, and your eyes are opened, and you see the beauty of its wings, catch its departing hours, seek to redeem them. And the last hours of the year, with God's help, may do more for you than the whole year has done. — Rev. Hugh Macmillan, D. D.

* CHRISTIAN FAITH IN AN AGE OF SCIENCE. By William North Rice, Ph. D., LL. D., Professor of Geology in Wesleyan University. A. C. Armstrong & Son: New York. Price, \$1.50, net.

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